Evangelical Christendom

"... in Christ."

October-December 1946

THE UNIVERSAL WEEK OF PRAYER*

By THE BISHOP OF ROCHESTER

For a hundred years, Christians in different countries, and belonging to most denominations, have combined for a week of united prayer at the beginning of each New Year.

If we look to the origins of the Universal Week of Prayer, and then observe what universal prayer has achieved during the past century, we shall find in Bunyan's weapon of "All-prayer" the essential Christian armour, as we seek to play our part in a situation of revolutionary change, and in a world where the abolition of distance has made all mankind one household, but not one family.

The Universal Week of Prayer was born in an era of change—rapid and cataclysmal; for England was in the midst of the Industrial Revolution. The very year of its birth, 1846, saw the repeal of the Corn Laws. That memorable Act was passed in the interest of the factory worker, not of the agricultural labourer; and it showed that Britain had definitely embarked upon a course that would change the very face of the land from the green-belted country towns of a rural community into a smoky and over-populated island workshop, with an Empire on which the sun never sets.

Thus, only three years later, by 1849, the railway system of England had taken on the general form we know to-day; and the revolution of outlook thereby effected is reflected in the universal character of the Week of Prayer. The new swift travel widened mental horizons, and British people began to think nationally instead of parochially.

Moreover, the disastrous and never forgotten Irish potato famine in 1846, recalls that the Universal Week of Prayer came into being in the middle of the hungry 'forties. It was an era when even humanitarians, such as John Bright, acquiesced in the abominations that resulted from the rigidly accepted doctrine of *laisser-faire;* and while the Chartist Riots were still violently demanding popular rights that are the commonplaces of democracy to-day.

The fact that Lord Shaftesbury was one of the founders of the Universal Week of Prayer is a welcome reminder that it was the Church (in its universal aspect) which struck the first blows for State intervention that eventually killed *laisser-faire;* and that it did so in the teeth of the dismal forebodings of political economists, and the powerful opposition of vested interests. Lord Shaftesbury's crusade against the doctrine of non-interference with economic processes (which had begun in 1832 with the Report on Child-labour in the mines) culminated with his Factory Act in 1847—that is a year after the inception of the Universal Week of Prayer.

But why was this Act the last social achievement of the Church Universal? Vitalized by the religious revival of the preceding century, English Christianity had actually abolished slavery by 1833. After such a crowning achievement, why did not the Church go on from strength to strength?

It is true that during the latter half of the nineteenth century individual Christians, in their own locality, were foremost in a tireless war that educated public opinion and eventually provided the splendid social services of the present century. But wherein lay the reason of the lamentable failure of the Christian churches as a whole to follow up their early championship of the weak and oppressed?

* Condensed and reprinted from the *International Review of Missions.*

The truth is that the word *Universal*, when it was chosen to designate the character of the Week of Prayer, issued a challenge to a divided Christendom, a century ago. Feeling between the Established Church and Nonconformity ran exceedingly high in 1846. The Church of England itself was rent with party strife; only three months previously, Newman had seceded to the Church of Rome. The churches, therefore, became preoccupied with their own concerns, and drew away from current affairs and movements of life. Despite a noble line of prophets from F. D. Maurice (the spiritual leader of the Christian Socialists) to William Temple (for whom all Christendom thanks God) the Church has only lately recovered its social sense, and then too late for Industrial England to be Christian as was Rural England a century ago.

If revolutionary change called for universal and united prayer a century ago, the need for such oecumenical intercession has increased a hundred-fold as we pass, in one stride, into a completely new era in which the whole world is involved. Upon our generation " the ends of the ages are come," and men's hearts are " failing them for fear, and for looking after those things which are coming on the earth."

The issues before us are so super-human in their complexity and importance that the Universal Week of Prayer should begin with an act of universal humiliation before God.

Then, let us encourage our hearts by looking back once more and recognising what world-wide prayer has accomplished during the past century.

Universal prayer has extended the Kingdom of God throughout the world, and is increasingly healing the divisions of Christendom.

The opening of the nineteenth century, in the words of Professor John Foster, " begins an expansion of the Church which is unequalled in any page of history." He can describe it as " the greatest missionary movement of all the Church's history " and " the greatest event since Pentecost."

That expansion is strikingly demonstrated if we compare the range of universal prayer to-day with that which obtained when the Week of Prayer was inaugurated.

In 1843, for example, Bishop Heber (the author of *From Greenland's Icy Mountains*), reported 15,000 converts in South India and that work was opening up in Bengal. To-day, the summons to the Universal Week of Prayer is translated into the major languages of India, for the use of an influential community that numbers several millions. Indeed, in fifty years, between the census of 1881 and that of 1931, the increase of Christians in India was 238 per cent.

Again, a map of the world published in 1842 shows the interior of Japan simply as a range of mountains, visible from the sea; for until 1859 it was death for a foreigner to enter Japan, " be he the King of Spain or the Christian God Himself." Meanwhile, missionaries were finding the opium war of 1840 as evil a door through which to pass into China as the atomic bomb must prove for missionaries who now plan to return to Japan. To-day (in addition to the even more numerous converts of the Roman Catholic Church) Christian communities both in Japan and in China are reckoned in millions. Moreover, in China (as Bishop Wilson Cash has pointed out) during the ten years preceding the Japanese invasion of their country, " the number of Christian men who rose to positions of national responsibility was remarkable," and the evidence of the past eight years of war has shown " how the moral leadership of China to-day is in the hands of the Christians." It is not too much to say that on them, with the Christian Generalissimo Chiang Kai-shek, rests, very largely, the destiny of the Far East.

Once more, those who took part in the first Universal Week of Prayer in 1846 would have remembered David Livingstone, about to move northwards from Bechuanaland into then unknown territory. Indeed, it was not till forty-one years later, in 1867, that a missionary expedition crossed Lake Victoria Nyanza into Uganda. To-day, in the Cathedral of Kampala, the services of the Universal Week of Prayer will be attended, it may be, by as many as a thousand African Christians.

All such astounding contrasts, revealing the miracle of missionary expansion during the past century, can be summed up by one outstanding comparison. In 1846 the Bible was circulated in only 205 languages. In 1938 Archbishop Lord Lang called upon the annual meeting of the British and Foreign Bible Society to join in Charles Wesley's hymn. " O for a thousand tongues to sing My blest Redeemer's praise ": for in that year a copy of the Bible had been issued in the thousandth language.

Now, it has for long been recognised that the reunion of Christendom would come from the circumference—the mission-field, not from the centre—the churches at home. We are forcibly reminded of that truth as we watch re-union in South India marching forward, despite all opposition, and even calumny, here in England. It is not, therefore, surprising that side by side with missionary expansion there came into being the Oecumenical Movement—" the great new fact of our era," as Dr. William Temple termed it.

We have here one of the most hopeful auguries for the Church being enabled to play its part in the crushing and bewildering problems and responsibilities that peace must bring, as compared with its failure in the profound disillusionment after the last war. For example, the great religious effort of the last war, the National Mission of Repentance and Hope, never dreamt of being more than a Church of England endeavour. During this war no mission campaign or Religion and Life week has been contemplated, save on a united front. . . .

There is a principle here that is vital for re-union. Re-union, when sought for as an end in itself recedes as we approach it directly by round table conferences and the like. Re-union is the reward of praying together, working together and co-operating in common effort. All the churches are now alive to their first duty, namely, of evangelism " Towards the Conversion of England." It is also an accepted axiom that there can be no evangelism on a national scale which does not present a united front to the non-worshipping members of the community. If the churches will go forward in a common effort of evangelism, we can leave re-union in the hands of God, Who will bring it to pass.

But are we sufficiently alive to the fact that the first step in Evangelism must be a waiting upon God in Prayer? Christianity is essentially a downward act of intervention from God to men; and evangelism presupposes the Moving of God. For this, since the day of the Ascension, the prescribed qualification has been the coming together for prayer. A religious revival, such as would fuse the churches into unity, awaits world-wide, organised, continuing prayer.

Worldwide Prayer-Fellowship

" I wonder if in all the world you could find any fellowship that includes a wider range of people than those who share in this Universal Week of Prayer. Even the divisions of war have not destroyed this prayer fellowship. Germans and Japanese as well as British, Chinese, and Christians in India will be united in this one thing—their prayer for one another and for this stricken world.

" These are not just pleasant-sounding, pulpit phrases. They are facts of the contemporary world. In Tiberias, on the Sea of Galilee, where Jews and Arabs have for years been ranged over against one another in bitter political rivalry; in Tiberias, during last January's Universal Week of Prayer, Jew and Arab joined to pray with one another. In Jerusalem a year or two ago the whole Week of Prayer was carried through, the meetings being held on successive days in the Scottish, the Arabic, the German and the American churches, ending with a service on the Saturday in St. George's Cathedral. On another occasion in Salonika in Greece, the Week of Prayer was observed in the Armenian and the Greek Evangelical Churches, and the prayers were offered in the Armenian, Greek and Turkish languages. In Tananarive in Madagascar the week was enthusiastically observed, and those who shared in it included Malagasy and French, Norwegian, American and British Christians. While a couple of years ago, in spite of the fact that their countries were at war, Chinese and Japanese met together in Shanghai in the same church to pray.

" It is one of the impressive facts of our time that war has not destroyed the fellowship of the family of Christ. On the contrary, while the nations have been drifting apart the Christian churches have been drawing together; and in no sphere has this been more evident than in the realm of prayer."

Dr. A. M. Chirgwin (L.M.S.).

Centenary of the Universal Week of Prayer

1847—1947

Thanksgiving and Prayer to be used at United Meetings

1. THANKSGIVING

1. Let us offer our Thanksgivings to God for the establishment of the Universal Week of Prayer by the World's Evangelical Alliance 100 years ago.

We give Thee thanks, O God, for the leading of Thy Holy Spirit whereby Thy servants were inspired to bring into existence the Universal Week of Prayer, and for all the many blessings that have thereby been received at Thy Hands.

"We thank Thee, O God, and praise Thy Name."

We thank Thee for its inspiration and influence in our own and other lands, and for all that has been accomplished through its agency in upholding and maintaining Christian life and principles throughout the world.

"We thank Thee, O God, and praise Thy Name."

We thank Thee for the incentive and encouragement given through its means to the cause of Missionary Work in many lands and for the way it has fostered the spread of the Gospel in the Mission Fields of to-day.

"We thank Thee, O God, and praise Thy Name."

We bless Thee for the way in which it has been used to bind the Christian Churches of this and other Countries into one fellowship in the Body of Christ, and for the uplifting Christian influence which it has exercised on the varied problems and needs of the past years.

"We thank Thee, O God, and praise Thy Name."

We praise Thy Name for the way in which Thou hast honoured the prayers that in the past 100 years have been offered up through the Universal Week of Prayer at the Throne of Grace.

"We thank Thee, O God, and praise Thy Name."

2. PRAYER

2. Let us pray that the Universal Week of Prayer may be increasingly blessed of God in the life of the Church and World.

To our thanksgivings we would add our prayers that Thou wouldest be pleased to give Thy blessing to all that is sought to be accomplished through the agency of the Week of Prayer, so that it may be increasingly owned of Thee to extend the Kingdom of Jesus Christ.

"We pray Thee to hear us, O God."

We pray that it may be a means in Thy Hands of keeping the eyes of men on the things which are eternal, and of upholding the truth that only by the power which comes through Prayer can Divine guidance and blessing be bestowed upon Mankind.

"We pray Thee to hear us, O God."

We pray that it may be used of Thy Spirit to unite in Christian fellowship and purpose all who love our Lord Jesus Christ in sincerity and truth that they may be one in Prayer and witness for the extension of His Kingdom.

"We pray Thee to hear us, O God."

We pray that Thou wilt give Divine Wisdom and grace to all who in any way have part in the preparing and sending forth of the annual programme of the Week of Prayer, teaching them the things for which we should pray, so that it may be made a channel of blessing in Thy Hands wheresoever its influence may extend.

"We pray Thee to hear us, O God."

LET US GIVE THANKS

Not unto us, not unto us, but unto Thy Name be the praise.

We praise Thee, O Lord, that Thou dost deign to bless and use all that, in the power of Thy Spirit, is done for Thy glory, so enabling men to become fellow workers together with Thee. Use, we pray Thee, all efforts made in Thy Name, that they may help to spread the spirit of prayer and intercession in the world, so that Thy Kingdom may be hastened amongst men, and Thy will be done on earth as it is in Heaven. These our thanksgivings and prayers we offer through Jesus Christ Our Lord. Amen.

THE LORD'S PRAYER.

Headquarters Notes

The following telegram was despatched to H.M. the King after the National Anthem had been rendered at the Royal Albert Hall "Festival of Thanksgiving," on October 21st.

World's Evangelical Alliance.
Centenary Celebration Festival of Thanksgiving,
Royal Albert Hall,
Message to H.M. the King.

A great company, under the auspices of the World's Evangelical Alliance, coming from parts of the United Kingdom, the Dominions beyond the Seas and Foreign Countries associated in the United Nations assembled in the Royal Albert Hall with thanksgiving to celebrate the Centenary of the World's Evangelical Alliance, beg to submit to your Majesty this expression of loyal devotion to your Person and Throne. Deeply conscious of the close personal interest of your Majesty, her Majesty the Queen and members of the Royal Family, in all that concerns freedom of conscience and worship, and Christian unity, and co-operation for furtherance of the Gospel of Christ Jesus our Lord throughout the World, it is the earnest prayer of us all that many years of health and happiness may be vouchsafed to your Majesty, and to her Majesty the Queen, and that the peace of God and the goodwill of the Nations may continue to surround your Throne.

ISAAC FOOT,
Chairman of Meeting.

Later in the evening, the following reply was received and communicated to the great audience by the Chairman.

To the Right Honourable Isaac Foot,
Chairman,
World's Evangelical Alliance,
Royal Albert Hall.

Please convey to the members of the World's Evangelical Alliance, assembled for their Centenary at the Royal Albert Hall this evening, the sincere thanks of the King and Queen for their kind and loyal message.

Their Majesties send their best wishes to all present.

PRIVATE SECRETARY.

21st October, 1946.

The Universal Week of Prayer. Great preparations have been in progress during the past six months for the celebration of the Centenary of the Universal Week of Prayer which falls during the octave, Sunday, January 5th to 12th, 1947. Intensive as have been the preparations for the celebrations of the Centenary of the Alliance, they have not clouded or curtailed the preparations for giving thanks to God for what has been accomplished and made possible literally throughout the civilised world in the fellowship of the Week of Prayer during the past one hundred years. Already, from widely separated countries and centres, information is coming to hand of special emphasis to be made next January of the Centenary of the Universal Week of Prayer. Here, in London, where these notes are being written, we are ourselves completing arrangements, by which it is hoped overseas countries and Christians will be in the closest possible touch with home Churches and Christians. Nothing has been overlooked in the attempt, as never before, to bind the whole civilised world at the commencement of another New Year and during the Centenary of the Universal Week of Prayer around the feet of God in United Prayer and Intercession. Special communications have been addressed to some four hundred Mayors throughout England, and to representatives in Scotland, Ireland and Wales. It now rests with the representatives of Churches and Christian Organisations throughout the country to make arrangements for local united meetings during the Week of Prayer. We are thankful to know this is taking place on a wide scale.

A "Festival of Praise," January 7th. In London a great Central Meeting has been arranged to mark the Centenary of the Universal Week of Prayer. This will take place at the Central Hall, Westminster, on Tuesday, January 7th, at 7.30 p.m. We refer our readers to the announcement on page 2 of the cover of this issue of EVANGELICAL CHRISTENDOM. It will be seen that a choir of five hundred voices is anticipated, and that the soloist will be Elsie Suddaby. The conductor of the Choir will be Mr. Allan Brown, F.R.C.O., and the organist Mr. Arnold Greir, organist of the Royal Choral Society. Many applicants were unable to secure tickets for the Royal Albert Hall "Festival of Thanksgiving" on October 21st. A similar demand for tickets is anticipated for the great Central Centenary Celebration of the Week of Prayer on January 7th. We advise, therefore, that early application be made for tickets (which are necessary) for the Central Hall Meeting.

Central London Continuation Meetings. Following the "Festival of Praise" at the Central Hall on Tuesday, January 7th, three further London meetings have been arranged as follows:—

Wednesday, January 8th, at 12 noon, in the Council Chamber, Baptist Church House, 4, Southampton Row, W.C.1.

Thursday, January 9th, at 12 noon, at the C.M.S. House, 6, Salisbury Square, Fleet Street, E.C.4.

Friday, January 10th, at 12 noon, in Livingstone Hall, by invitation of the London Missionary Society, at 42, Broadway, Westminster, S.W.1.

Will readers please note that all the meetings on January 8th, 9th and 10th will commence at 12 noon.

Universal Week of Prayer—Translating the Programme. The summons to Prayer represented by the Invitation and Topics for Prayer is translated into a great many of the languages of the earth, so that in their own tongue Christian people of many races can join in bringing before God the same central and simple petitions. These translations are made possible partly through the co-operation of the National Christian Councils and other missionary organisations who co-operate with the Alliance in this work of high spiritual interest. For instance, in India, the programme for the Week of Prayer is translated and circulated in some twelve of the Indian languages and dialects. China and Japan will share the fellowship of the one Church of Christ through the Week of Prayer. As we are writing, the translations of the 1947 programme in Turkish and Armenian have come to hand. Here, in London, a translation into Swahili, for use in Tanganyika and parts of the British East Africa have been prepared and printed, and are already on their way out to the Bishop of Tanganyika and others. This is evidence of the growing African consciousness and of growing African Church life. All this new life, not only in Africa, but elsewhere, contending with the old difficulties, will be thrown to the common Prayer in which the Churches and Christians at home will join during the Week of Prayer. Then there is Europe, and especially Germany. The German programme has been translated and printed in England, and adequate supplies have been assured for use by the Evangelical Churches and Christians in Germany, who are well represented by the various sections of the German Evangelical Alliance. The preparations for this have entailed some months, but they have been thorough, and we are thankful to know that German Christians will be able, in this way, to share with fellow Christians in this country and elsewhere the fellowship of Prayer. Surely this is one way in which anxiety and bewilderment arising from the evils of war can be relieved and opportunities for Christian understanding and advance to take the place of animosities and estrangements? There is no way in which men become so deeply united; there is no healing such as is possible through Prayer and united Prayer and fellowship in the Gospel of our One Lord Jesus Christ.

Reconstruction in Europe. The Centenary arrangements have not interfered with the important work of the Alliance in countries of Europe, where evangelical and, in fact, all Christian interests have been so severely restricted under war conditions. We are glad to announce that in addition to the distribution of relief and in various other ways we have been able, through foreign representatives and agencies at home, to help many who cannot help themselves. In Greece, in Poland and other countries the situation is rendered more difficult owing to prevailing restrictions in regard to communications, and especially the transfer of currency, but these difficulties have, to a large extent, been overcome, and every day evidence is arriving that it will soon be possible to extend the hands of Christian sympathy and co-operation to those who are urgently in need of what must come from outside sources. We ask the Prayers of our readers that in all such help which the Alliance plans and purposes to give, the guidance and help of God may be experienced. The visiting delegates to our Centenary made it clear how greatly such help is esteemed when it is forthcoming, and we wish to be in a position to act as and when proven needs arise in various parts of Europe and even beyond. Surely at this Christmas Season the appeal for funds in this connection should be a prior claim upon charitable contributions, and we ask that all such gifts should be addressed either to the Rt. Hon. Isaac Foot, P.C., Treasurer, or to the General Secretary, World's Evangelical Alliance, 30, Bedford Place, W.C.1.

Poland. Speaking of the need for Christian sympathy and practical help in countries of Europe, we think it will be helpful if we quote a letter recently received from an authoritative Polish source setting out some details of present conditions inside Poland as they concern the Evangelical and Protestant Churches. The situation continues under review by the Council of the World's Evangelical Alliance.

"Out of over one million Polish Protestants only a fraction of about 100,000 has been left. This number also includes the newly incorporated territories of Eastern Prussia and Silesia, where great numbers of Polish Protestants lived. This number is still decreasing under the terrible hammer of persecution.

"A Polish Protestant can work all his life for the well being of Poland, and make overwhelming sacrifices, such as shedding blood for his country, and giving everything for the sake of Poland, once he says he is a Protestant he puts himself into danger, and is being told in spite of all the sacrifices for his country, that he is not a Pole. In other words, it means that only a Roman Catholic can be a Pole, and this accusation a Polish Protestant can bear daily wherever he goes in his country.

"A heart-breaking tragedy is, however, that after this war Protestants were driven out of their country, the majority of their Churches were confiscated by the Roman Catholics for the purpose of being used for Roman Catholic worship. For instance, in the Provinces of

Pomerania practically all Evangelical Churches were taken over by the Roman Catholics. Protestant institutions were as well confiscated and property taken from thousands of Polish Protestants. The fate of these homeless Protestants is beyond description. Thousands are still dying because of hunger and endless wandering which brings total exhaustion. Only those can survive who give in to temptation and become Roman Catholics.

"When you read the above I hope you will understand why we Polish Protestants are eager to find a new home and country where we can breathe freely and live freely."

An Epic of St. Paul's Cathedral. The publishers, Messrs. Hutchinson & Co., have favoured us with a review copy of a singularly arresting and attractive volume, *St. Paul's Cathedral in Wartime, 1939-1945*, by the Dean of St. Paul's, the Very Rev. W. R. Matthews, K.C.V.O., D.D. Here is indeed a volume (for which the demand is sure to be great) for a Christmas present, an epic indeed, for Dr. Matthews describes in moving words how St. Paul's Cathedral—the parish church of the Empire—escaped the wholesale destruction which enveloped most of the City of London, during which the cathedral was struck by high explosive bombs in 1940 and April, 1941, which tore a great hole in the roof of the choir, and brought the dome of the north transept crashing through the floor into the crypt, all the windows being smashed, and the high altar destroyed. Many full-page illustrations show how remarkably the cathedral escaped the wholesale destruction referred to—but one must read the historic account of these stirring years to discover the devotion and heroism of the watch, which included "watching unto prayer," for they prayed as well as watched, a small army of volunteers, undaunted and unpaid, who upheld the fabric of the cathedral without fuss or publicity, "caring nothing for reward or reputation, but only for the cause." In an appendix of some special occasions in St. Paul's during the war, note is taken of the United Nations Services of Intercession, arranged by the World's Evangelical Alliance in association with the Universal Week of Prayer. The royalties from the sale of this unique volume are to be devoted to the cost of the necessary repairs to the cathedral.

Rev. J. Chalmers Lyon. At the November meeting of the Executive Council, its members learned that Rev. J. Chalmers Lyon, one of the Honorary Secretaries of the Alliance, and minister of Trinity Presbyterian Church, Hampstead, had accepted a call to Aston Tirrold (Berks). Although no longer in London, Mr. Lyon will not be relinquishing entirely his many associations with evangelical life and work in the Metropolis, notably the World's Evangelical Alliance, to which, in various capacities and always with devotion and disinterested service, he has for an extended period of years given his attention. The prayers and good wishes of very many will accompany Mr. Lyon to his new charge outside London, where he hopes to develop his keen sense of the need for Evangelism, in which his gifts of expository preaching of the Word of God are so much needed and appreciated. We are glad to be assured that whenever possible Mr. Lyon will be present with us at the monthly meetings of the Executive Council.

Evangelical Essentials. When we pray God works, and it is due to this that after return from a war chaplaincy the Rev. H. R. Gough accepted the invitation of the Executive Council to become Clerical Hon. Secretary of the Alliance in succession to the late Hon. and Rev. W. Talbot Rice. Mr. Gough is devoting time and thought to the post-war activities of the Alliance. As Vicar and Rural Dean of Islington, he is reviving the Islington Clerical Meeting, which is to meet on January 14th, 1947, at the Hoare Memorial Hall, Church House, Westminster. The hours of meeting are 11 a.m. and 2.30 p.m. The theme of the meeting will be "Evangelical Essentials," and the speakers will include the Bishop of Rochester, the Bishop of Sodor and Man, Rev. Dr. F. D. Coggan, Rev. F. J. Taylor and Rev. A. T. Houghton.

Christmas, 1946—New Year, 1947. We extend to all readers of EVANGELICAL CHRISTENDOM now the good wishes associated with Christmas and the New Year. It cannot be a season either of peace or plenty in the usual interpretation of those terms, but God's plenty is unrationed, and to all we send this message: "The joy of the Lord is your strength" (Neh. 8. 10).

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Centenary Briefs—

By Alfred B. Kent, Appeal Secretary

The £100,000 Centenary Thanksgiving Fund. In our last issue we published a list of all contributions received up to and including July 20th. Since that date we have received a further £2,698 3s. 5d. Details are given hereunder.

THIRD LIST

£100: Rt. Hon. Viscount Bennett, P.C.

£100: A Friend.

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£100: Anonymous.

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£2 2s.: Rev. W. H. Aldis, Rev. F. W. A. Barber, R.N., G. P. E. Bartlett, Rev. O. K. de Berry, M.A., Sir Frank Brown, C.I.E., P. J. Broomhall, Rev. W. P. P. Chadwick, M.A., W. E. Church, Mrs. L. A. M. Elson, Rev. A. E. Exley, Miss M. H. Jones, Miss A. M. Kent, C. T. Le Quesne, K.C., Long Eaton Methodist Circuit, St. Peter's Hall and Parish, Oxford, A. Leslie Simpkin, R. F. Starr, Swansea P.C.F.C., Mrs. P. T. Thompson, Mrs. G. F. Varley, A. E. West, Willesden Green Baptist Church, Rev. Douglas Wood.

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£1 15s.: Bourton Church.

£1 11s. 3d.: Chandler's Ford Congregational Church.

£1 10s.: Rev. C. Horace Bellamy, M.A., D. H. Stockwell.

£1 7s. 6d.: East Park Baptist Church, Hull, Jerusalem Welsh Baptist Church, Liverpool.

£1 5s.: Mrs. M. Purcell.

£1 2s.: Ilham Methodist Church, Howden Congregational Church.

£1 1s.: Elmswood District Christian Council, Abingdon, Canon B. T. Bardsley, Rev. G. R. Beasley-Murray, M.Th., Somerton Methodist Church, Rev. A. D. Head, J. S. Brown, Ryemarket P.O.F.C., Miss E. W. Burton, Congleton Congregational Church, Rev. Harold Dyson, Folkestone, F. A. Dunn, F. T. England, F. J. Hanson, C. Hayes, Penge Bap. Baptist Church, Ernest Hutchinson, Rev. C. Frederick Irvin, Rev. and Mrs. T. Lawson Johnson, Mrs. Edith Jordan, Knutsford Baptist Church, Miss Constance E. Lewis, Rev. F. T. Lewis, Lydney P.O.C., Hampstead P.O.F.C., Rev. C. C. Lodge, P.O.C., Hampstead Congregational Church, Miss Eva M. Mackenzie, Rev. Lord Thurlow, Rev. John F. Pedley, B.A., Wilmer Congregational Church, F. G. Sharpe, Penn Churches.

£1: Rev. William Aird, Alcester Baptist Church, Anon, Anon, Anon, Anon, Anon, Anon, Anon, Rev. C. Bertram Booth, Miss A. E. Bowen, C. F. Carpenter, Rev. F. C. Cowey, Miss Cook, Miss F. A. Cotterill, Captain A. E. Dowding, Mrs. Dunn-Lewis, L.C. Dupree, Miss E. J. Dykes, G. Eames, Miss Fenwick, S. Hardy, Rev. J. Hilbert, Miss F. E. Hill, Hove Congregational Church, Salford, Ivy Church, Bristol, Miss K. Jones, Mrs. A. F. Kent, Daniel Kay, King's Park Baptist Church, Glasgow, Brig.-Gen. F. Kyffin-Taylor, Mrs. Edith C. Lampert, Rev. A. D. Law, Mrs. Leonard, Rev. J. Mascochie, Miss J. M. McGowan, Duncan Macintyre, Brig.-Gen. C. R. Mackenzie, C.B., C.M.G., D.S.O., Miss C. MacLeod, Miss Dorothy W. Marshall, Millmeece Park Congregational Church, F. J. Palfrey, Miss E. Palmer, J. C. Riley, Rochester and District P.C.F.C., St. Ninian's Congregational Church, Hull, Miss M. Scott, W. R. Short, Mrs. Beatrice M. Simpkins, H. W. Smart, Tyngcombe Congregational Church, Miss Marian Ward, Dr. and Mrs. J. H. Wilkinson, Rev. T. Witter, Miss P. Wright.

£22 19s. 6d.: 77 amounts under £1.

This sum, together with the £5,432 6s. 10d. reported in the previous issue of EVANGELICAL CHRISTENDOM, brings the total to the end of November to £8,100 10s. 3d.—still a long way from our target—£100,000, but encouraging.

One very healthy and enheartening feature of these more recent gifts is the number that have come from new friends of the Alliance, some as a result of the advertising campaign carried through the Press during recent months; some by recommendation of friends, and others as a result of the Centenary Celebrations held in London during the octave October 20th to 27th, 1946. It is our sincere hope that all those who have made this initial contribution towards the Centenary Thanksgiving Fund may be prompted by the Holy Spirit to become members of the Alliance and make an annual contribution to its funds. If this can be done our list of members will be made considerably larger as one direct result of the Centenary, which assuredly is one of our desires. We believe much can be done through united witness and co-operation. Fellowship in any great

Christian enterprise provides a sense of "oneness" in Christ; it leads to a common strategy in such enterprises, and creates channels for consultation and sharing of common concerns, without in any way weakening the traditions of its members.

Another interesting feature has been the number of churches, and groups of the churches, that have arranged special gatherings to commemorate the Centenary of the Alliance. Already from over fifty such churches and groups have come reports of inspiring and helpful gatherings, and in every case the writers have sent contributions to the Centenary Thanksgiving Fund. We are confident there are many other churches that have not yet contributed, but will do so: we shall be very glad to hear from them.

A further cause for thankfulness lies in the fact that some friends have made two, or even three, donations to the Centenary Thanksgiving Fund, during the past twelve months. May we commend this to all our friends? It would indeed be most encouraging to receive a second gift from all those who have already contributed. One of the most wonderful of the letters that has reached us during the last few months came from an old-age pensioner, who had already sent a gift of 10s. When the pension was increased, this dear friend sent the entire amount received for the first week as a "thankoffering" for the additional income she will have in future. Truly such love and devotion are rare blossoms in these days.

"Goodly Fellowship." We have still a number of copies available, and would warmly commend this volume to all our readers. It contains a wealth of information about the Alliance, from its formation in 1846 right up to date. Every clergyman and minister should have a copy in his library. Why not purchase one as a Christmas gift for your minister?

Centenary Stamps. There is still time to purchase a sheet of these attractive stamps before Christmas, and they could be used to decorate your Christmas gift parcels to your friends, thus serving a double purpose. One of the speakers at the Royal Albert Hall Festival of Thanksgiving said we should "gossip the Gospel." There is much truth in that phrase. The most effective of all forms of advertising is the personal message. Why not make these Centenary Stamps your personal message to your friends, reminding them of the Alliance and all for which it stands?

Centenary Thanksgiving Fund Collecting Cards. In our last issue we made an appeal to every one of our members to write for a Collecting Card, and by this means increase the value of their own gifts sevenfold. This would entail a certain amount of time being spent each month on behalf of the Alliance. Is it too much to hope that members of the Alliance will thus share in the raising of the £100,000 Centenary Thanksgiving Fund? Why should we hesitate to be enthusiastic, or feel reticent in asking our friends to make some regular, small contribution to this most worthy cause? We do not regard as in any way "odd" those who show something of what they feel in the realm of athletics or music. In fact, most of us regard enthusiasm as a healthy sign. The very word is, in its original Greek, connected with religion, for one dictionary states that it means "to be inspired, possessed by a god, divinely inspired." Are we all animated by intense, fiery zeal for this cause? Let it not be said of any one of us that we were "lukewarm" members of the Alliance! So very much could be accomplished if every one of our members agreed "to act in society together," like those who founded the modern missionary movement. From this central office emanate ideas. That is one reason why we are here. Will you make use of the opportunities for service thus afforded? We shall be very glad indeed to send you a Collecting Card, in the hope that you will secure promises from seven of your friends to donate a monthly contribution to the Centenary Thanksgiving Fund, which you would forward to us, with the Card, at the end of twelve months.

The World's Evangelical Alliance has organised channels of help, as and where possible, for minority Churches in European and other countries. At this time the needs of refugees and others are being and will be kept to the front—Poles, Greeks, Spaniards, Armenians, Czechs, Jews and others. Europe is in transition. The situation is one calling for practical response, even by sacrifice, with gifts in token of sympathy with those suffering from persecution, and, too often, cruel treatment. It may not be easy for Christian people at home to realise the difficulties and trials of the Protestant Churches and Christians abroad. Their distress, as well as their earnest appeals, are often focused upon the Alliance House in London.

Will you, then, help the Alliance to help those who cannot help themselves? The General Secretary of the Alliance will be glad to hear from all able to assist the work either by gift or in other ways. Communications may be addressed to: The Appeal Secretary, World's Evangelical Alliance, 30, Bedford Place, London, W.C.1. (Telephone: Museum 0019.)

OVERSEAS BROADCAST TALK

On October 28th

By Rev. R. F. V. Scott, M.A., D.D. (Church of Scotland)

HERE in London, during the past week, we have been celebrating the Centenary of the World's Evangelical Alliance. Thousands gathered in the Albert Hall and in St. Paul's Cathedral in great acts of thanksgiving for the work the Alliance has accomplished in the past hundred years, and to seek God's blessing and power for the work that lies ahead.

There were some who thought it unwise of the Alliance to book London's largest auditorium for the opening meeting. They feared that the attendance would come far short of filling it and thus give a depressing start to the celebrations. Their fears were groundless. On Monday evening, October 21st, the Albert Hall was filled from floor to ceiling, and many late applicants for tickets had to be refused. At this meeting we gave a warm welcome to delegates from other countries, who were introduced by the General Secretary. There were representatives from France and Belgium, Holland and Switzerland, Canada and the United States and elsewhere; but it was somewhat chastening to learn of delegates in certain other countries who would have been present but could not in the prevailing conditions obtain permission to make the journey. This was evidence at once of the Alliance's world-wide contacts, and of the need for its continued stand for the unity and freedom that are in Christ. It is no disparagement of the speakers to say that the richest experience of this meeting was the singing of the Te Deum and the Hallelujah Chorus by a choir of a thousand voices. The thanksgiving and adoration in every heart found expression in this far beyond the power of any speaker to convey.

If the opening of the Centenary celebrations was inspiring one could have imagined no finer culmination to them than the great Service of Thanksgiving in St. Paul's Cathedral on Thursday afternoon. As the destruction of many buildings around it has revealed anew the beauty of St. Paul's, so the ordeal of war through which we have passed has revealed anew the significance of a great Church in the heart of the City and of its marvellous preservation. There it stands, a strong and steadfast witness to the things that are eternal. We streamed in out of the gathering twilight, a great congregation, drawn from almost every Christian denomination, to give thanks for our fellowship in Christ, and for our Alliance through which we can express it. The note of glad thanksgiving rang throughout the Service. But on that site, consecrated to Christian worship for centuries, the Service became more than a Centenary Celebration, the marking of a milestone in the life of one Christian organisation. Here our voices were joined to those of the vast multitude who all down the ages have rejoiced in the Lord Who brought them from darkness to light and from death to life.

It was fitting that these Meetings should take place in London, for it was here that the Alliance came into being on August 20th, 1846. At a meeting that even in the Freemasons' Hall, Queen Street (now known as the Connaught Rooms), attended by nearly a thousand Christian leaders, clerical and lay, the following resolution was unanimously adopted: "That the members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of the great evangelical principles held in common by them, which may afford opportunity to members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree upon; and they hereby proceed to form such a confederation, under the name of 'The Evangelical Alliance.'"

Here at the outset we have one of the chief aims of the Alliance, an aim from which it has never wavered,—viz., to express and to foster Christian Unity as distinct from, though not opposed to, the idea of Christian Union. From the beginning the Alliance has drawn its membership from all branches of the Reformed Church. It has never asked its members to renounce, nor sought to weaken, their denominational loyalty. Its members believe that above and beyond all their differences in Church doctrine and practice, they are "one body in Christ." "Unum corpus sumus in Christo" is indeed the motto of the Alliance. This was not exactly a popular stand to take a century ago when denominational differences were sharp and acrimonious, but the taking of it has been abundantly blessed. All through the century in its conferences and in its work the Alliance has witnessed to this great truth of one-ness in Christ. The Centenary meetings in London show it bearing the same witness to-day, a witness that was never more needed than it is now.

The Alliance, once formed, spread rapidly, and soon there were branches in many parts of the world, so that, to the Conference held in London in 1851 there came delegates from France, Germany, Switzerland, Holland, Belgium, Sweden, U.S.A., Russia, West and East Indies and China. It is no wonder that from

this wide-spread field instances began to be brought before the Alliance of Christians in certain lands being persecuted, imprisoned or banished for their faith. As it witnessed to the unity that is in Christ, so the Alliance witnessed fearlessly to the freedom that is in Christ. Time and again it came to the aid of the persecuted and the oppressed, and more than once, by making its opinion felt in authoritative quarters, was able to gain release and restitution for the sufferers.

Perhaps the most famous case of this kind occurred in 1861. It concerned the Nestorian Christians in Persia, a small body of about 20,000 souls, who were being persecuted and oppressed by Mohammedian officials of that kingdom. The Nestorian Church sent two representatives to plead their cause before the Alliance. They travelled for the most part on foot, and it took them a whole year to reach London. The Alliance heard them with sympathy, and sent them back to Persia with the promise that an appeal would be made to the Shah on behalf of their church. The appeal was made and was successful. The unjust officials were dismissed and the Shah not only ordered redress for the Nestorians, but gave them land on which to build new churches.

For power to bear its witness and fulfil its work the Alliance has always relied upon Prayer. In its counsels and conferences no decision is ever made and no step taken without seeking guidance from God in Prayer. From its earliest days the Alliance issued a call for the first week of each year to be set apart as a Week of Prayer. This call was at first limited to a small circle of Societies in close touch with London. But in 1860, in answer to a request of a group of missionaries in India, the call was made world-wide, and to-day the Alliance is perhaps best known to those outside it, by the Universal Week of Prayer.

Every year, in preparation for the Week, a letter signed by representative Christian leaders is sent out with a programme of topics for prayer suggested for the different days. The letter and programme are translated into nearly a hundred languages. Perhaps nothing that the Alliance has achieved so kindles the heart and imagination as this yearly act of worship which binds together in one spirit the men and women of many races and many tongues. During the war the Alliance often led the way in the request for Days of National Prayer, and in London, in spite of blitz and bombardment, held frequent meetings for prayer and thanksgiving which were a strength and comfort to many.

Probably no other century in human history has witnessed so many tremendous changes in life and living as that covered by the life of the Alliance. It is difficult for us to realise how completely we are separated from life as lived in 1846. Apart from anything else, transport alone has changed our whole outlook. The aeroplane and motor-car were undreamt of. And even the railway was in its infancy a hundred years ago. There was no through train from Scotland to London for those who came to the first meeting in 1846. They took ship from Glasgow to Liverpool, which was then the railway terminus. How wide and spacious the world must have seemed to men in such days! No doubt that was one of the reasons for their calmness and their hopefulness. They saw the future beckoning them from far horizons. They felt that they were standing on the threshold of a great age, and Progress was the watchword of their day. How different for us who live in a world that has shrunk to a mere neighbourhood. There are no far horizons for us when the very ends of the earth are but a day's journey. Worse still, our defeat of distance has brought us no nearer to our fellows, and we fear that our mastery of the material world may work havoc rather than peaceful order. The guileless hope in human progress has been shattered on the thousand battlefields of one generation. Through this century of change the World's Evangelical Alliance has witnessed to one truth that never changes. The truth that in man's broken relationship with God lies the heart of the problem. Conditions will be bettered only as men are bettered and the grace of God in Christ is alone sufficient for this.

Thus the Alliance in thankfulness for God's guidance and blessing during a hundred years sets itself with a new earnestness to the task of evangelism, to a fresher and more faithful proclamation of the Gospel of the love of God in Christ, believing that the Gospel is still powerful to save, and praying that its power may be made manifest wherever it is proclaimed.

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is a loss of income through the death of Members or others who have supported its home and foreign work. This loss can be reinstated as new Members and supporters are introduced. The necessary Form of Application for Membership will be supplied on application to the General Secretary, World's Evangelical Alliance (British Organisation), 30, Bedford Place, London, W.C.1.

AT THE ROYAL ALBERT HALL

An Impression of the Festival of Thanksgiving

By T. Wilkinson Riddle, F.R.S.L., D.D.

By a curious coincidence, the Festival of Thanksgiving to commemorate a hundred years' work of the World Evangelical Alliance was held on Trafalgar Day. Nelson's last signal—absolutely the last before he fell—was not "England expects that every man this day will do his duty," but "Engage the enemy more closely." The spirit of Nelson was in evidence during the challenging addresses that were delivered. For a hundred years the World's Evangelical Alliance has done its duty, and, perhaps, something more.

But it is impossible for any organisation to live on past history—a fact which Mr. Martyn Gooch has been the first to recognise. In all the many plans he has formulated for the years that lie ahead, it is evident that he is determined to engage the enemy more closely. That enemy is hydra-headed. It is indifference to the claims of Christ; prayerlessness in the Church; religious persecution and ecclesiastical intolerance; theological secularism and every form of anti-Christian philosophy.

Anyone who imagined that the sacred cause of evangelical faith, life and witness had entered upon its last days would have been rudely awakened had he looked out upon the vast sea of expectant faces on that ever-to-be-remembered Monday evening. The meeting was not due to begin until 7.15, but before six o'clock long queues of people, in spite of a dismal, damping night, waited outside the Albert Hall for the doors to open. An advertising acquaintance, unfamiliar with such religious enthusiasm, remarked to me a day or two later: "Pretty extraordinary, don't you think?" But it was not so extraordinary to those who knew something of the rising tide of evangelical fervour which is such a welcome characteristic of the post-war years.

The first thing that must have struck a critical observer of the great gathering was the faultless organisation. Everything worked on oiled hinges. It was the most perfect piece of organising timing that I have ever witnessed. No one appeared to be in a hurry; everything was in order; and the printed programme was adhered to in every particular. Nothing went wrong.

I have been to the Albert Hall on many occasions, but I think nothing has ever impressed me more than the sight of the massed choir of a thousand voices, which rose from the platform tier by tier, until the loftiest seat at an almost dizzy height was reached. Even there the organisation was perfect. The women choristers, attired in simple white dresses, made an imposing spectacle, with a vast army of basses and tenors at the sides and in the rear. Mr. R. Arnold Greir, F.R.C.O., the well-known organist of the Royal Choral Society, was evidently quite at home with the magnificent instrument at his command. The four organ solos gave some indication, not only of the power and grandeur of the great organ, but also of Mr. Greir's perfect mastery of the instrument.

At 6.45 the mighty choir rose at the bidding of Mr. Greir's perfect mastery of the instrus- as the conductor of the Westminster Choral Society, to sing selections from Handel and Mendelssohn before the meeting began. Even the most fastidious musical critic would have been hard pressed to make any constructive proposal as to how the Centenary Thanksgiving Choir could have been improved. There were no ragged ends, but, on the other hand, a sense of perfect balance, unity of purpose, and a complete and willing compliance with the conductor's wishes.

A warm welcome was given to Mme. Elena Danieli, who sang the haunting air from Handel's "Messiah," "How beautiful are the feet of them that preach the Gospel of Peace." Her magnificent voice of lark-like purity was heard with ease and comfort in the farthermost part of the great auditorium. Later in the programme she sang the long and difficult air from Mendelssohn's "Elijah," "Hear ye, Israel." In spite of the heavy demands that this solo makes upon anyone attempting it, the singer poured forth her notes of liquid beauty to the delight and enrichment of all present.

Promptly at 7.15, the Rt. Hon. Isaac Foot, P.C., Chairman and Treasurer of the World's Evangelical Alliance, announced the National Anthem, after which a loyal message was sent to His Majesty the King, and from whom a reply was received before the termination of the proceedings.

I found it deeply moving to study the great audience of nearly 7,000 people from my corner seat on the platform. The audience reached to the top-most balcony, where, from the platform, men and women looked like animated specks of life. An occasional movement of the head made it plain that they were living people, but they seemed so far away that one wondered whether they would be able to hear all that was spoken from the platform. The excellent microphone and loud-speaker arrange-

ments, however, guaranteed perfect reception in every part of the building.

On the ground floor, it was deeply interesting to let one's eye travel from row to row, and to notice the people who had come, in such large numbers, to rejoice in the work and witness of the World's Evangelical Alliance. There were scores of Salvation Army sisters, Anglican clergy, Free Church ministers, and busy men and women who evidently had come direct from their work in office, factory and shop. What was of particular hope for the future was the presence of many hundreds of young men and women in their late 'teens and early twenties.

It was fitting and right that the proceedings should begin with a tremendous burst of praise. The emotional challenge was considerable when the vast audience rose to sing "All people that on earth do dwell," followed by the simple and time-honoured Doxology. The Scripture Reading by the Rt. Hon. Viscount Bennett took up the strain. It was Psalm 150, a glorious ascription of praise to God. As we listened to Viscount Bennett's delightful Canadian accent, we realised that the World's Evangelical Alliance has no frontiers, but that it girdles the British Empire, and, indeed, every part of the earth.

Our prayers were led by the Archdeacon of London, the Ven. E. N. Sharpe, an old and true friend of the Alliance, who has been ever ready to respond to any invitation which Mr. Martyn Gooch has addressed to him. Special thanksgivings were offered for all that has been accomplished by the Alliance during the past hundred years, and prayers were offered that divine grace and blessing might rest upon the work of the Alliance in all the future days.

In his address from the chair, Mr. Isaac Foot struck the keynote of the whole meeting. He suggested that three words should guide the thoughts and plans of all present, namely, Adoration, Commemoration and Dedication. He quoted, with great effect, from Milton and Cromwell, two of his heroes, and two men with whose words and deeds Mr. Foot has made himself so familiar. It was not surprising that one who has been so constantly inspired by Cromwell should speak stirring words concerning religious freedom. "We challenge any power that would abridge or deny the glorious liberty of Jesus Christ. . . . We stand for the crown rights of the Lord Jesus Christ; we stand for the priesthood of all believers; we stand for the open Bible and the fellowship of all believers." Mr. Foot earned the gratitude of all present by his forthright declaration that "before the flag is the Cross." With all the fervour of a Gospel evangelist (and for many years Mr. Foot has been an honoured Methodist lay preacher), he appealed for dedication to the tasks that yet must be attempted. He quoted the challenging words of John Bunyan: "Set down my name, sir." He thought that in that great audience there might be another John Wesley, a Mary Slessor or a Wilfred Grenfell. The meeting would be made memorable not by the music of the Mass Choir, nor by the eloquence of the speakers, but by dedicated gifts and dedicated lives.

In an affectionate reference to the General Secretary of the Alliance, Mr. Foot mentioned that Mr. Martyn Gooch had guided the destinies of the Alliance since the year 1904. This long period of faithful and devoted service was evidently in the minds of the audience when Mr. Gooch rose to express a warm welcome to the delegates and representatives of foreign branches of the Evangelical Alliance. He was given a very warm reception, which indicated something of the affection and esteem in which he is held. He reminded us that the great meeting in the Albert Hall was being shared by many friends in the uttermost parts of the world. He gave us first a cabled greeting from the Archbishop of Finland: "He could not come himself, but he sent his son." The son, a young clergyman sitting just in front of me, stood up, and received a very warm welcome. Loud applause greeted Mr. Gooch's quotation from a letter he had received from Dr. John R. Mott, who expressed his conviction that never was the work of the Alliance more needed than it would be in the coming critical period. The Secretary paid a warm and grateful tribute to the many delegates who had travelled by sea, and air, and land, in order to be present at the meeting, and expressed his regret that many who would have been present could not obtain the necessary permission to travel. As an indication of the generous co-operation of those in Europe, Mr. Gooch told us that friends from Denmark had visited his office only that morning to present him with a gift of £200 for the work of the Alliance.

It was probably a surprise to many present that the Evangelical Alliance has such world-wide ramifications. We are familiar with what the Alliance has done in England during the critical days of war: we are familiar with its unique activities in connection with the Universal Week of Prayer: but perhaps we hardly realised that in almost every part of the world there are those who proudly recognise themselves as representatives of this vast evangelical organisation.

Viscountess Davidson, O.B.E., M.P., very soon demonstrated that she was a master of assemblies. She spoke in a clear, strong voice, and with evident conviction. With her mind straying over to New York, where the United Nations Assembly was about to meet, she declared that international understanding must be based on Christian principles. Many present found particular pleasure in Lady Davidson's backward look. She reminded us that a hundred years ago family prayers and church-going were characteristic activities of the nation. In

the main, she thought that the strict training of those far-off days produced stability of character. But things had changed. In grave tones she referred to the plight of young children who in this hour were growing up as pagans. They were ignorant of the elementary things of the Christian faith, and did not even know what was the real meaning of Christmas. The family, she declared, is the real basis of the Christian life. "Our Royal Family stands for what is best in family life"—a tribute to the Royal Family which called forth sustained applause from the audience. Lady Davidson carried all with her when she closed with the plea that in things essential there should be unity; in things non-essential, liberty; and in all things, charity.

The popular vicar of Holy Trinity, Brompton, the Rev. Bryan S. W. Green, B.D., began a striking address by drawing a distinction between apostolic succession and apostolic success. He paid tribute to the Evangelical Alliance for the way in which it had sought to emphasise the evangelical message, and thereafter devoted the remainder of his address to an impressive plea for the doctrine of Evangelical Assurance. The Christian should be able to say "We know" and "We have." Mr. Bryan Green drew attention to the fact that nowadays we were confronted with "perhaps" and "peradventure." In a shrewd comment on those of whom it is said that they are saved, but are unaware of it, Mr. Bryan Green asked: "What is the good of being on the right road if you don't know it?"

So far as I can remember, this is the first time I have ever listened to an Anglican clergyman pleading for the doctrine of full assurance. This address was so powerful, and delivered with such overwhelming conviction, that many who hitherto had been in a state of dubiety must have been led into the fulness of blessing.

Mr. Green was followed by the Rev. Hugh R. Gough, O.B.E., M.A., the Vicar and Rural Dean of Islington. (Few people knew until they read the announcement in *The Times* the following day that Mr. Gough's aged mother had died the previous day.) I was particularly glad to hear Mr. Gough say something which has all along been a leading tenet in the creed of the World's Evangelical Alliance. He made it plain that we had assembled together, not to formulate a scheme of Christian unity, but to demonstrate what existed already. He pointed out that there could be no true brotherhood of men without an acknowledgement of the Fatherhood of God; but he was swift to qualify this by saying that only those who had received Christ had the privilege of calling themselves God's children. They became members of a world-wide family. That was the unity for which the World's Evangelical Alliance stood, a unity of the Spirit. We were one body in Christ. The body was composed of many members, but the hand had no right to criticise the foot. In illustrating the argument of St. Paul, Mr. Gough suggested that the Church of England had no right to complain that Baptists did not use a Liturgy, nor had the Methodists any right to complain that the Church of England had bishops and (with a sly glance at the Ven. R. N. Sharpe) even archdeacons!

Mr. Gough's address was a magnificent exposition of Evangelical Alliance principles, and we may well be thankful that he has seen his way clear to accepting the cordial invitation of the Council to serve as Honorary Secretary.

During recent months Mr. Martyn Gooch has received the ungrudging support of Mr. Alfred B. Kent in connection with the financial appeal for $100,000 which was launched in the spring of the year. In an eloquent statement, Mr. Kent, in a reference to the Festival of Thanksgiving, divided the word into "thanks" and "giving." It is certain that his powerful appeal for the necessary financial assistance to develop the future work which the Alliance has in mind will receive a generous response.

Many years ago, during the first World War, I had the privilege of working in close association with Dr. Archibald Fleming, the beloved minister of St. Columba's Church, Pont Street. A bright light went out in London when Dr. Fleming was called home, and I confess I was a little curious to see and hear his successor, Dr. R. F. V. Scott. I can only say, and I do so without being guilty of any invidious comparison, that Dr. Scott made one of the most powerful pleas of the evening. It was nothing less than an appeal for national and spiritual revival. He told the story of the old Scotsman, who had reached his hundredth birthday. His minister asked him what it felt like to be a hundred, whereupon the old man replied: "I feel better able to feed for myself at the beginning of the second hundred years than I did at the beginning of the first." The point was not lost upon the audience.

Speaking of the need of spiritual revival, Dr. Scott was emphatic that it could not come through better education, better housing, better medical services, better diplomacy. There was no other Name under heaven given among men whereby they must be saved. In answering the question, so often asked, as to where a spiritual awakening must begin, Dr. Scott suggested that it should begin in the religious bodies represented in that great meeting.

The closing address was given by Mr. Thomas B. Rees, who congratulated Mr. Gooch on the wonderful organisation of the meeting, and playfully congratulated the Council on their courage in inviting him to speak. Mr. Rees is a born evangelist, and one could soon discover the secret of his growing hold upon the young people of Britain. He speaks clearly and warmly; and, while he is passionately loyal to the Gospel of Sovereign Grace, he eschews theological terms. Applause broke out in the

meeting when Mr. Rees expressed his conviction that the only thing which could save Britain was a solid revival of Evangelical Christianity. He had no difficulty in defining his terms. Opening his New Testament, he quoted from St. Paul's Letter to the Corinthians, and affirmed that Christianity meant that Christ died for our sins, that He was buried, and that He rose again. The essential Gospel message, he declared, was Christ Crucified, Buried, Risen and Reigning. Consequently, the message we needed to-day was a message of repentance, and of justification through our Lord Jesus Christ. True to his evangelistic instincts, Mr. Rees concluded his address with a moving appeal to all present who had not received Christ to accept Him before the conclusion of the proceedings.

With the familiar hymn, "Tell me the old, old story," this memorable Festival of Thanksgiving drew to a close, but not before the massed choir had sung "The Hallelujah Chorus." On this triumphant note we went on our homeward way. We realised afresh that the Lord God Omnipotent reigneth; we knew that He should reign for ever and ever: we praised Him for this signal demonstration of His grace and favour to the World's Evangelical Alliance after a hundred years of war and peace: and, unless I am greatly mistaken, we rvg'stered an inward vow that we would be ready in the days to come for whatever demands might be made upon us. With another, we could declare:

With thanks for the past,
For the future we pray.

Adoration—Commemoration—Dedication

The Rt. Hon. Isaac Foot, P.C.

My dear Friends,—I only want to emphasise in connection with what I have to say to-night three words; and those three words ought to be, surely—Adoration, Commemoration and Dedication.

Adoration. Our supreme purpose to-night is to give thanks to Almighty God. This is not, in the ordinary sense of the word, a public meeting; this is a Festival of Thanksgiving. When we later sing the Te Deum, we shall be expressing something of our thankfulness to Almighty God for His grace that has kept this work in force in so many countries for the past one hundred years. "Thou art the King of glory, O Christ. Thou art the everlasting Son of the Father." When we make that great declaration that will be the expression of our thankfulness.

The second word is *Commemoration*—the commemoration of a hundred years of service. You will find it set out in a booklet that has been written by our General Secretary, Mr. Martyn Gooch. I commend that to you. You will find a record set out still more fully in that book, written by Dr. Ewing, *Goodly Fellowship*. I commend that book to your attention and notice. And if you would wish to know what is the mission and the purpose of the World's Evangelical Alliance, you can find it in our name and in our motto. We have a very great name—the World's Evangelical Alliance; the Evangel—the Gospel—the Gospel throughout the world—the alliance of the Gospel throughout the world. Or, to use the great phrase of the Apostle Paul, when writing to the Philippians, "the fellowship of the Gospel." That is the meaning of the name of the Alliance. We have our motto written in Latin; for myself, I prefer the English, and the full passage from which it is taken. Again, I am quoting the great Apostle: "So we, being many, are one body in Christ, and every one members one of another." We believe that every believer is a member of that Body; and that is why, throughout the whole century, we have stood for religious liberty; and we challenge any power that would deny or abridge the glorious liberty that there is in Christ. We do not base our claim for liberty upon anything that was done in the French Revolution, or signed at the Declaration of Independence, or even at Magna Charta. We go farther back than Runnymede. We rest upon the truth that every disciple is a member of the Body of Jesus Christ.

When the Vaudois Protestants were being massacred, John Milton wrote his mighty sonnet "Avenge, O Lord, thy slaughtered saints." But there was also a letter written by Oliver Cromwell not long before his death. He understood that truth. Let me read you these few words from the letter he wrote not long before he himself died. He wrote: "The restoring of those poor, distressed creatures to their ancient privileges and habitations is a matter of so much grief to us, and lies so near to our heart. Yet the misery that is daily added to their afflictions, begetting in us fresh arguments of

pity towards them, not only as men, but as poor, distressed members of Jesus Christ." That was the meaning of Milton's sonnet and Cromwell's challenge. We stand here for certain central things: and as we have stood firmly for them for the past hundred years so we stand for them to-day; and if we do not stand for them to-day, there is no need for the work of this Alliance to go on; but we do stand for them to-day. We stand for the Crown rights of the Lord Jesus Christ. We stand for the priesthood of all believers. We stand for the open Bible. The printed notice announcing this meeting to-night emphasises that. We believe that the devout disciple never reads his Bible alone. That hymn of Charles Wesley—no longer in our Methodist hymn-book, I regret to say—was intended to be sung when the Scriptures were read:

"Come, oh thou prophet of the Lord
Thou great interpreter divine.
Explain Thine own transmitted Word,
To teach and to inspire is Thine.
Thou only canst Thyself reveal
Open the Book, and loose the seal."

That is why we stand for the open Bible, and for the fellowship of all believers. It gives meaning to that great utterance of the Apostle, when he concluded his Letter to the Corinthian Christians with the words: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all." That is why, in the Alliance, we have always made Pentecost a great Christian festival. We have thought all along of our forebears in this Alliance, who have fought in the best national interests. We have stood in the Alliance for the flag, but we have always remembered that before the flag is the Cross, that above all flags is the Cross. And we remember that when there was made that great declaration of our Lord's Kingship on the day of His suffering, that the words of that declaration were written in Hebrew, and in Greek, and in Latin. We recall those lines:

"The kingdoms of the world go by
In purple and in gold;
They rise, they flourish, and they die
And soon their tale is told.
"One kingdom only is divine,
One banner triumphs still,
Its King a servant, and its sign
A gibbet on a hill."

Our third word is *Dedication*. We ask for the dedication of our gifts: there is £100,000 needed; let no one give grudgingly. If they would desire to share in this privilege, let them share; but let no one give grudgingly, or of necessity. But we ask for something more than a gift—we ask for the dedication of ourselves, and particularly of our youth. This meeting may be remembered for its music; and its music is very beautiful; it may be remembered for its eloquence; it may be remembered for its great numbers. But these things will be forgotten. There is something that can make this meeting memorable for ever; and that is, if there should be dedication—one here, and one there. For a hundred years the torch has been carried; other torch-bearers are needed; there are young men and maidens here. This meeting may be made memorable if someone, in John Bunyan's language, will say: "Set down my name, sir." Or if some Elisha will feel falling across his shoulders a mantle that is God's call. Or some Isaiah will say, "Here am I; send me." Or some John Wesley may feel his heart strangely warmed here to-night. Or some Mary Slessor may feel the call; or some Wilfred Grenfell—that would make this meeting memorable. If, remembering what has been done in the past hundred years, we dedicate ourselves, that, as I have said, this meeting will, indeed, be memorable. Although we are a great company, there is in reality a greater company assembled here of those who in the past have carried the torch, and who watch to see how we run our course. That is why we render our praise to God to-night, and say: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High."

A Memorable Occasion

The Viscountess Davidson, O.B.E., M.P.

Mr. Chairman and Friends, this is a very memorable occasion. We are gathered together to offer thanks for the work which the World's Evangelical Alliance has done during the last century, and to rededicate ourselves to the service of God and our fellow men and women all over the world. Your chairman has told you something of what this organisation set out to do a hundred years ago. The pioneers of this movement realised something which others have been slow to appreciate, namely, that international Christianity must be based on Christianity; and on that foundation they have built up their work.

Since 1846 many great changes have taken place. Two world wars have rocked civilisation to its foundations. The peaceful, orderly, stable institutions of the later years of the Victorian era have gone; and we are living in a transitional period where the old values no

longer count, when the ravishers have dragged, and humanity is desperately searching for a haven; the pendulum has swung right over. In these more certain days, when the World's Evangelical Alliance started its work, we were much ruled by customs and habits. Church-going was expected of all; family prayers were widespread in all classes of the community; children were taught at their parent's knee to say their prayers. It might be argued that much artificiality existed, and that sometimes the severity of the parents was overdone. Be that as it may, habits once started die very hard. And although we may be told by our parents that the training they received from their parents was over-severe, that they were very often expected to attend church twice or three times in a day, and to go to Sunday School, and that this re-acted sometimes in driving them in later life away from the earlier habits, nevertheless I do believe, and you will agree with me in the main, that that strict training did produce strength of character, and sent men and women out into the world whose influence has been far-reaching.

What do we find to-day? No longer are those customs universal, they are, alas! the exception and not the rule. Those of us who were concerned with the evacuees from the great cities during the war, realised that a large proportion of the youth of the population were pagan. They had had no Christian teaching of any kind; they knew nothing of the Bible; they had not heard of Jesus; they could not repeat the Lord's Prayer; and they did not even know what was the real meaning of Christmas. And this is, alas! also true of other countries. Any chaplain who served in the Forces will tell you the same tragic story of the young men and women who came under his care, who found themselves with death very close at hand, but with no Christian faith or ideal to lean upon in their hour of trial. They came to beg for help and for faith. They asked to be told about Jesus and His teaching. And in many cases they begged to be baptised and confirmed. They were searching for something which was their right, but because of the failure of parents and schools, and others, had been denied them. What a shameful commentary on what is supposed to be a Christian nation, and what a challenge for the future! What a challenge to be taken up now by the Christian Churches, and by all who have accepted the teaching of Christ all over the world. Surely the family is the real basis of the Christian life. We need not look far afield, for it is true that the head of our family of nations is a perfect example of the Christian family to-day. Our Royal Family, as their parents before them, stand for what is best in family life. The family is the unit on which the country must be built, and on which Christ's teaching was based. The success of the family depends on the example of parents in each generation. The spiritual education of the children is vital, for it is they that hold the destiny of Christian civilisation in their hands during the coming years. If only we can practice the brotherhood of man, and understand the Fatherhood of God, then the whole world will become a great Christian family, and not until then can the fear and misunderstanding created by war be banished from the earth. The conversion and re-conversion of the world to Christianity lies in the hands of each one of us. The responsibility is yours and mine; it cannot be transferred to someone else; we cannot pass it by on the other side.

May I quote some profound words from a speech by Lord Baldwin when he was Prime Minister? He spoke these words in 1929 at a great gathering at which he was presiding. He said: "Democracy means nothing if it does not mean the realisation by the individual of his responsibilities. If the individual fails, the body of which he is part will become corrupt, and democracy will perish. In religion, if the individual fails, the body will fail, because the individual in religion goes right back to the New Testament. He is salt; he is leaven; he is the grain of mustard seed. And it is only in so far as the individual, whether it be in religion, or in politics, can live the life that is demanded of him for the help of the whole, that the whole can live at all."

To-night, my friends, we join in thanking God for all His blessings, and for all that the World's Evangelical Alliance has accomplished at home and abroad in its hundred years. We step out into the future with faith and courage, remembering that "in things essential there must be unity, in things non-essential, liberty; and in all things charity."

The Evangelical Doctrine of Assurance

The Rev. Bryan S. W. Green, B.D.

Mr. Chairman, I am sure that we all feel it is a very great privilege to be here at this centenary meeting and to join in paying our tribute to the work of the World's Evangelical Alliance in keeping alive, and in helping to spread in a thousand different ways the true

Evangelical message here and on the Continent of Europe. We wish the Alliance God-speed and God's blessing in the future.

I am reminded of that story, which some of you will know, of a party of tourists visiting Rome who had been shown round the Vatican. The guide was garrulous, as usual; pointing to some hens in the distance, he said: "You know, those hens over there are descended from the cock which crowed at Peter's denial." Some of them, of course, wanted to know all about their history; one or two of the American tourists wanted to take some home. Then an old Irish tourist was heard to say to the guide: "Be they good layers, sir? Be they good layers?" You see, he was not interested in apostolic succession; he wanted apostolic success. Apostolic success in proclaiming the Gospel of Christ, and in bringing men and women to true repentance, depends upon a true Evangelical message. And the World's Evangelical Alliance, with the help of God, has sought to assist those Churches which are seeking to proclaim that true Evangelical message.

In the course of my ten minutes to-night, I want to isolate for your consideration one vital point in the Evangelical message, and one which I venture to suggest is forgotten to-day both in this country and abroad. It is this—the Evangelical doctrine of assurance. Lady Davidson has asked us to bear our responsibility for making this nation Christian; thank God for her challenge! But I would point out that we shall never do it if we have lost the Evangelical doctrine of assurance. The New Testament radiates confidence and joy. "I *know* whom I have believed," cries Paul. "Being justified by faith we *have* peace with God through our Lord Jesus Christ." "We *know* that we have passed from death unto life." That note of certainty gave the apostles boldness and confidence in their witness. Now to-day amongst Christians we are confronted with a "perhaps," or a "peradventure." "*Perhaps* I am a Christian." "*Peradventure* I am forgiven." We certainly must not use the word "saved" because it is out of date, and theologians do not like it; they ask which tense we mean. And, therefore, from our message to-day there is missing a kind of definiteness; there is a vagueness about it. Men and women are not challenged to come to Jesus Christ, who can save them here and now, so that they really "*know* that they have passed from death to life." If anyone has any assurance that they are Christians, it is because of some external Church membership on the authority of some Church organisation, or because they are followers of some popular preacher. But this is a very different thing from the confidence and assurance of the New Testament. It is that Evangelical note that I would urge upon us all to propagate to-day, that men may know where they stand. What satisfaction is it to a man who is lost to be on the right road if he does not know that he is on the right road? In my observation of people who fall in love, I notice that they do it in three ways. Some fall in love at first sight. Others, as boy and girl friends meet a number of times, until they say, "Hello, we have crossed the line." It does not matter how they do it. In any case, three things happen when they have crossed the line in this experience of falling in love. In the first place, it is definite—"I am in love." In the second place, it is conscious—"I know I am in love." In the third place, it is life-changing—"Let's get married." It is precisely the same with the Christian experience. When a man has come to Christ, it is definite—"I know I am in Christ." It is conscious—"I know I am right with God." It is life-changing—"Let me follow Him to the end."

This Evangelical assurance comes in this way. It comes from the hearing of God's word; the acceptance by faith of Christ as Saviour. And then, as Wesley put it, there is given the witness of the Spirit and the man who knows in his own heart that he belongs to Christ, and he stands before God unashamed.

There is this threefold strand in all assurance, and that is what I venture to suggest we must urge upon people. There is, first, the Word of God which is promised and fulfilled in those who put their trust in Christ. There is, then, the changed quality of the life, which is not isolated, but is life as a member of the Body of Christ, the Church. And, in addition, there is the witness of the Spirit that gives that inward certainty which nothing can shake.

So I would venture, my friends, to urge upon you that you will use all the influence that you may possess to press forward with this doctrine of assurance, that men may stand in Christ with the assurance that is behind every Church organisation, beyond any psychological change, or any passing influence, an assurance that stands grounded in the character of God, as revealed in Jesus Christ, and focused in His Cross, and that rests upon that inward certainty which is the gift of God's Spirit. So that I can say, in spite of my failures and faltering Christian witness: "I stand before God in Christ, and His Spirit tells me so." That is the doctrine of assurance as Evangelicals have known it; and that is the assurance which can give men confidence and boldness to witness to the saving power of Christ to men who need Him, and to declare that message with no "peradventure," and with no "perhaps," but with a great ringing challenge: "Come to Christ, for He can save you! Come to Christ, and come now, and you can know Him as your Saviour and your Lord."

One Body In Christ

The Rev. Hugh R. Gough, O.B.E., M.A.

Mr. Chairman. At the great Conference in London in 1846, when the World's Evangelical Alliance was formed, a resolution was passed stating that the Conference had met, not to form a Christian Union, but rather to confess and to demonstrate a union that already existed; to demonstrate the fact that the Church of Christ is already one Body. In moving that resolution, Dr. Wardlaw declared that when a sinner accepts Christ as his Saviour, he becomes a member of Christ's body, and, at the same moment, becomes one with all others who belong to Christ throughout the world. Now that statement forms the very foundation-stone of the World's Evangelical Alliance; and by it we stand or fall to-day.

We hear to-day a great deal about the brotherhood of man; but it is high time that the Church of Christ declared boldly that there can be no brotherhood of man without an acknowledgment of the Fatherhood of God. Mankind is divided into two great groups—those who acknowledge that Fatherhood of God, and those who do not; those who are the children of God, and those who are not. I know perfectly well that there are very many people who like to think that God is the Father of all mankind, and that everyone is a child of God. But, unless we are using the word "Father" in its very broad sense, meaning that He is the Creator and Author of life, we are not justified in speaking of God as the Father of all men, or of all men as the children of God. We turn to the Scriptures, and we find that great statement in the 1st chapter of St. John's Gospel, "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." (v. 12.) Membership of the Family of God, then, is limited. Only those who receive Christ have the right, and the privilege, to call themselves God's children. To those who do so receive Christ in the way that Mr. Bryan Green has so forcibly reminded us, entrance is given into the family of God; they are members of a worldwide family; they are the brothers and sisters of all others who enter the family; they are bound together by ties of relationship, and by a common experience of the very life of God flooding their souls; and all this makes them one. That is the unity for which the World's Evangelical Alliance stands, the unity of the spirit, and that is our answer to-day to the jeers and scoffings of the world which points to the disunity of the Church. We claim that, in spite of the many different ways in which we express our faith, we, in fact, are one at heart. You have already been reminded of the great motto of this Alliance—"We are one Body in Christ." That is not a pious hope for the future; it is not a dream that men dream in their armchairs; but it is an actual present fact and reality—we ARE one Body in Christ. And I hope that one of the great effects of this meeting to-night will be to show the world that that is so.

Let us ever keep before us the picture, the analogy of that word "body," which the Apostle Paul gives us; for a body is composed of many members, and each member has a special purpose, a specific function to perform. The hand has no right to criticise the foot for not behaving in the same way that it does itself. You will remember that St. Paul, in his First Epistle to the Corinthians, writes that very remarkable, and almost humorous, passage in which he enlarges upon this very theme. He says: "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" It would not do, would it? The body is composed of many members, and each member must carry out the purpose for which it was created. We might be forgiven for paraphrasing that passage. We might say that St. Paul would declare to-day: "The Church of England has no right to condemn the Baptist Church for not using the Liturgy for its worship. Neither has the Methodist Church the right to criticise the Church of England for having bishops!" Each one has a special purpose to perform, and a special function to carry out, and they must all be united. Every member has a twofold responsibility. First, each member has a responsibility to its fellow members, each one must work in harmony with the other. For instance, if the hand wants to stretch out and touch something, it may be necessary for the foot to be willing to bend its toes, and so enable the hand to reach what it wants to reach. Secondly, each member has a responsibility directly to its head; it must be in living touch with the head, owning a complete allegiance, and obeying its commands without hesitation.

The late Archbishop Temple wrote in his great Commentary on the Gospel of St. John these very significant words about union; and with this quotation I would like to close. He said: "The way to the union of Christendom does not lie through committee rooms, though there is a task of formulation to be done there. It lies through personal union with the Lord, so deep and real as to be comparable with His union with the Father. . . . When all believers are truly 'in Christ,' then their witness will have its destined effect—that the world may believe that Thou didst send Me." It is our continuous prayer that the World's Evangelical Alliance may make its own contribution towards that end, that the world may believe in Christ, seeing the Christian Body as a unity.

The Urgency Of A Spiritual Awakening

The Rev. R. F. V. Scott, M.A., D.D.

Mr. Chairman, I should like to join with the other speakers in saying what a great privilege it is to share in this celebration of the Centenary of the World's Evangelical Alliance, and to join with them also in their expressions of thanksgiving and good wishes for the work of the Alliance.

May I be allowed, sir, to add one little Scottish story which expresses what I feel. There was in a Scottish village a dear old man named John, who reached his 100th birthday. His minister went to call on him on that great day, and he found him seated in a room almost ankle-deep in letters and telegrams of congratulation. Said the minister to John: "Well, John, how does it feel to be a hundred?" This was the reply: "All I can say, sir, is this. I feel better able to fend for myself, starting out on the second hundred than I was when I started out on the first!" Yet I know quite well that the World's Evangelical Alliance does not feel able to fend for itself in the strict sense of these words. For it knows, and knows full well, that no man, and no institution, and no nation can "fend for themselves" unless God has first fended for them.

What members of the Alliance, and all their friends, have to witness and to work for in this country, and throughout the world, is a fresh realisation in the hearts of men of their need of God; a new awakening in soul and conscience—in old-fashioned words—a spiritual revival.

If you want to be made conscious of the need for such a revival, you have only to look around you, as you go about, or pick up your newspaper any day, and read it. Think of the people in this nation; in the places where they work; in the places where they play; in their homes; and even in the places where they worship. Is any one of them happy and contented? Does anyone feel that there is no necessity for change, that "everything in the garden is lovely"? Not one. But the tragic thing is that hundreds and thousands of people are thinking to-day that they themselves can create the necessary change. "Give us better education," they say. "Give us better houses. Give us better forms of diplomacy. Give us a better medical service. Give us a better economic policy. Give us security of tenure in our jobs—and all that we desire will come true." Oh, the irony and the folly of it!

That is what they were saying nearly a hundred years ago. In 1851, when there was an exhibition not far from here, as there is an exhibition not far from here at the present time. They looked forward with tremendous hopes in themselves, forgetting that man can have no hope at all apart from God, and God's revelation in Christ and the Holy Spirit. It is not that we despise the efforts of man; it is not that we look down upon, or ignore the great things that have been achieved in many directions. But we do witness here and now to the fact that "there is none other Name under heaven whereby men may be saved but the name of our Lord Jesus Christ. We witness here to-night to the fact that what is needed at home and abroad, and throughout the whole world, is a great revival of the power of the Spirit among men, that they may be equipped for the work that lies ahead of them. The efforts of man by himself may bring temporary alleviation and comfort. But they are like the efforts of the doctor who focuses all his attention on allaying the patient's symptoms and does not get to the root of the disease itself. We, in our witness, must get down to the root of that disease in the body politic. We must proclaim to men this solid and unshakable truth that unless and until they turn to Christ, and receive the power of the Holy Ghost, there shall not come upon Britain, or upon any other nation in the world, the blessings that every human heart desires.

You will ask, where is this awakening to begin? I suggest it should begin in the religious bodies here represented. Amid all the thanksgivings to which we have given expression to-night, there ought to be a place for penitence; for "we have all sinned and come short of the glory of God." How often you hear the complaint in every church, and in every denomination, that there is far too much dead wood. Scripture has a better metaphor than that; it is to be found in the Book of the Prophet Ezekiel. It is not dead wood, but a great valley of dead bones. And the prophet went down into the valley and prayed: "Come from the four winds, O Breath, and breathe upon these slain, that they may live. . . . And they stood up, an exceeding great army." If we want Britain to be won for the Lord Jesus Christ, that must be our prayer in our own churches and in our own denominations. Then, indeed, the Churches may arise, an exceeding great army, to fight against the evil of man's foolish pride in himself. Then Britain may be called in truth a Christian country.

It would be well, before we start out on that work, to seek assurance that the Holy Spirit is with us, and in us. To realise once more, in our souls, that we are Christ's, and that He is ours, and that with Him we possess all things.

The Gospel Of The Risen Christ

Mr. Thomas B. Ross

Mr. Chairman, Ladies and Gentlemen, I count it a tremendous privilege to be able to bring you the closing word of this meeting, a meeting which has been so inspiring to us all. I cannot quite understand why the Council of the World's Evangelical Alliance should have asked me to speak here to-night. I admire the courage with which they have tackled the celebration of this centenary. It is a brave thing to arrange a meeting in the Royal Albert Hall. And, in passing, as someone who knows a little as to what it means and entails, may I congratulate with all my heart those who have been responsible for the organisation of this celebration. But I must say I think the most courageous thing that the committee has done is to have asked me to speak a word here to-night. It is, indeed, a great joy to me to be here, because I am able to speak for some thousands of young men and women in this city, and throughout Britain, who love our Lord Jesus Christ, and who, by His grace, are determined to carry on this great witness to the Evangelical message that we love with all our hearts. This Gospel which we love and rejoice in is never out of place. In Britain here we love it; in the heart of this great city we rejoice in it. And I speak in the name of thousands of young people of whom that is true.

They tell me that English people love the Gospel because it is something to talk about. We are known as great talkers here in England. In Wales they say they love the Gospel because it is something to sing about. I have been thrilled with the singing at this meeting to-night. But you have got to go to Wales before you hear people really sing. Then, of course, in Ireland they love the Gospel. I have seen the largest halls in Belfast and in Dublin crammed to their utmost capacity in the past few months with fellows and girls, crowding in to hear the Gospel message. Maybe, the reason why they love the Gospel in Ireland is because it is something to fight about. The Irishman is never at his best except when he is fighting. And there in Scotland—and I am sure Dr. Scott will forgive me for saying this—they love the Gospel because it is free! Yes, they certainly do love the Gospel in Scotland. I was in Glasgow for three weeks, and the largest hall there was too small to accommodate the folk who came to listen to the Gospel message. They love the Gospel there because it is free! Yes, this grand news is gloriously free. But I want to say this—it is not cheap. It cost God His Son; it cost the Lord Jesus Christ His precious blood. And as a young man, representing other young people, I want to say that it is my profound conviction that the only thing that can meet the situation here in Britain, and throughout the world is a solid, real revival of Evangelical Christianity. Do not make any mistake about it. When we talk about Evangelical Christianity, I do not want anyone to go away with the idea that, after all, Evangelical Christianity is just a particular kind of Christianity. That is not so. The word "Evangelical" simply means that which is in accordance with the Gospel. And if anyone speaks of a Christianity which is not in accordance with the Gospel of our Lord Jesus Christ, as laid down in the New Testament, and proclaimed by the Apostles, they are simply not speaking of Christianity.

What is Christianity? What is the Gospel message? What does it mean to be true to the Evangelical faith? I am not going to waste one moment of my precious ten minutes in giving you my opinion. Rather would I turn to the authority of the Word of God, and I would read to you words from the pen of the Apostle Paul that will give you the only clear answer. It is this: "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." The essential Gospel message of the New Testament is of Christ crucified, buried—yes, and I add with joy—risen. The Lord Jesus Christ came into this world, not merely to teach, or to inspire. He came into this world as He told us, to "give His life a ransom for many—in the place of many." He died for our sins. And the message that we need to-day is a message of repentance, repentance towards God; a message of justification through the Cross of our Lord Jesus Christ. Thank God, that is not all. It begins there, but it does not stop there. Christ not only died for our sins, but, praise His Name, He rose again the third day from the dead, according to the Scriptures. If there is any difference between the Gospel that we who call ourselves Evangelicals preach to-day, and the Gospel that the Apostles preached centuries ago, I would say it is this—they preached mainly of the Christ Who was dead and, behold, is alive; while we to-day are apt to emphasise the Christ Who died—and to leave it there. Jesus rose again from the dead. "His blood can make the foulest clean." Yes, but do not stop there.

"He breaks the power of cancelled sin;
He sets the prisoner free."

That wondrous Lord Jesus Christ is in our midst to-night—the crucified, risen Lord challenging your heart and mine to faith in Him, and to consecration of life to His service. It may be that in your hearts there is that feeling

that there was in the heart of Thomas when he said: "Except I shall see the marks of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." I am glad to tell you that there came a glorious day when the disciples were gathered together in the upper room for fear of what was coming upon the earth, when, suddenly, that same Jesus stood in their midst. And, walking over to where Thomas was sitting, and looking into those eyes of his, Jesus said: "Thomas, stretch forth thy hand, and thrust it into my side, and be not faithless, but believing." Even if there was doubt in the heart of Thomas before, he got a great deal further than the others who had never doubted at all; for he cast himself at the victorious feet of the Son of God, and there he sobbed out his confession, "My Lord and my God!" Come to His feet to-night, put your faith in the crucified and risen Lord; yield to Him all that you have and are; and go out from this meeting to bless aboard by life and by lip the great things that Christ, the Risen Lord, has done for your soul.

The Central Hall Reception and Greetings from Overseas

Tuesday, October 22nd

After the great gathering in the Royal Albert Hall on Monday night, it was a happy thought which resulted in the more intimate meeting on Tuesday afternoon, with the Reception of Delegates and the opportunities thus given to many sympathisers with the great purpose of the Alliance, to talk with those who had so recently passed through fires of testing and trial during the war period in Europe.

Representatives from over fifty different sister organisations shared the privilege thus offered and were received individually by the Chairman of the Alliance, the Rt. Hon. Isaac Foot, P.C., and the General Secretary. Ministers of all denominations, relief workers from Europe, chaplains of the Forces, members of the Society of Friends and officers of the Salvation Army, talking with delegates from Poland, Switzerland, Sweden, Norway, Denmark, Italy, Finland, Argentina and Belgium. It was in these personal contacts, perhaps, even more than in the slightly more formal messages of greetings given later on, that the enthusiasm and hopefulness of the members of the Evangelical churches on the Continent were realised by those present. To the average British Churchman and Christian the prospects for evangelical awakening have been subdued and uncertain since the end of the war. But the way Czechoslovakia and Finland, to name but two of the countries sending delegates to the Centenary Celebrations, faced with unshaken faith and hopefulness the coming of religious revivals under the difficult conditions now prevailing in their homeland, must have stirred the most despondent visitor.

These guests had come to express gratitude to the central offices and committee of the World's Evangelical Alliance for help and encouragement received throughout the years of its operation. They brought with them, in addition, something that was worth more than could be expressed in formal words or eloquent phrases. Some of those present left the Central Hall with renewed faith and deeper determination to spend their strength and powers to the utmost in the spread of a message which has had so great a result in conditions of such indescribable difficulty.

The meeting which followed the reception was informal in character, and warm in nature. Mr. Isaac Foot, who presided, introduced each speaker with words of genial welcome, reminding those present that it took the whole human race to make up the Kingdom of Jesus Christ. It was a humbling fact that not a line of the Holy Scriptures had been written by a European. This alone must make us realise that we must *all* come in the Unity of the Spirit.

The Secretary (Mr. Martyn Gooch) read messages of regret from a number of absentee delegates, for whom visas had been unobtainable. There was a cable from Greece and a warm message from Prince Oscar Bernadotte of Sweden, President of the Swedish Alliance; messages, too, from Iceland, Spain, Portugal, Germany and Austria.

Then came personal greetings from overseas. From Holland, voiced by a representative of the Army chaplains, who had been commanded by Queen Wilhelmina to bring her warm wishes and interest. He told of the joy with which his countrymen welcomed the opportunity of getting together again to discuss future plans for the spread of the one Message which could help the world. The Danish delegate emphasised the unity of the various branches of the Evangelical Churches in his land. Like the rest of the delegates, he stressed the value placed on the Universal Week of Prayer, which is so helpful a feature of the World Evangelical Alliance methods. With a word of thankfulness also, he asked leave to hand a cheque for £200 to the Secretary. Such a gift could not be presented by the delegate from Italy, who spoke next, who told of the twenty years of darkness and trouble which had now to a great extent passed. He knew that the message of

the Alliance was one which alone could help his country, a message which no political doctrine or creed could supply. The meeting heard with amazement that this delegate had welcomed to his own home no fewer than 14,000 men of the Allied Forces, always in the name of the Lord Jesus, and had also ministered to 50,000 British and American prisoners of war. "We cannot bring you a gift of money, but we bring you courage."

From Switzerland also came greetings, the delegate, Pastor Happenbauer, claiming that it was in his country that the idea of a world alliance first took root, as far back as 1780. The Norwegian delegate told of a change in that country from "competition" between the Protestant Churches to a state of "co-operation" following the formation of a local group of the W.E.A. in 1919. He, too, brought a gift for the central organisation.

Eloquent testimony was given to the edifying value of the Universal Week of Prayer throughout the Protestant community in Poland. The visit paid to that country by the late Bishop Taylor Smith and Mr. Martyn Gooch, and the Rev. J. Chalmers Lyon was still remembered with gratitude by the whole Protestant Church. France, Pastor Christol said, was waiting for the coming of the day when that beloved land should accept the faith for which the Alliance stood. French missionaries and home pastors alike loved the spirit of unity brought largely through the message of the Week of Prayer.

Belgium, where there are only 50,000 Protestants, was represented by Pastor Hoyois. They were united in their faith and spirit. When the Week of Prayer is held there is complete unity, and in Antwerp the services are held in no fewer than eight languages, while during the week before Easter there is a similar polyglot service attended by members of all the Protestant bodies in Belgium.

A young delegate from Finland, the son of the Archbishop of Finland, told of the awakening among the youth of his country, a revival which he longed might spread throughout Europe and the world. Czechoslovakia brought a message of hope and encouragement; while from the troubled land of Argentina a Scottish minister told of the prospects of coming blessing. And finally the irrepressible Welsh delegate reminded those present that two of his countrymen were present at the first meeting which led to the formation of the Alliance one hundred years ago.

The two solos which were contributed by Miss Eva Fothergill added greatly to the sense of devotion and consecration felt throughout the afternoon.

The Dean of St. Paul's on Unity

Speaking at the United Nations Service of Thanksgiving and Prayer in St. Paul's Cathedral, in connection with the Universal Week of Prayer (1944), *Dr. W. R. Matthews, Dean of St. Paul's, said:—*

"This is a notable service. At any time the gathering of men of many nations and various Christian communions for fellowship, thanksgiving and worship would be a memorable event; but to-day it has quite obviously a significance which far transcends any which could have attached to it in normal times. For we all feel with profound emotion that this service is the expression of a need of our souls.

"There is a German proverb, 'Not lehrt beten,' 'Need teaches us to pray.' And never was there a time when the needs of mankind, the needs of the Church, the needs of the nation, and the needs of each individual were so pressing and so multifarious. Not one of us is without his own anxieties and sorrows. The world is full of the harassed and the mournful. Nor are the burdens of a public character any lighter. We cannot tell what calamities are in store for our countries and our Churches. When we turn our thoughts to the future, to that time when the war shall have finished and the victory have been won, there, too, the prospect is clouded and all that we can tell for certain is that great trials await us. Problems beyond our power even to estimate will urgently demand solution. Yes, we need to pray. 'Not lehrt beten;' and even those who have almost forgotten how to pray are feeling the necessity of help from God.

"These that I have mentioned are obvious needs and occasions for prayer, but I think there is another object for prayer which many of us have become conscious of. I mean the need for closer and more genuine fellowship with our fellow Christians. In peaceful times we were, I suppose, all vaguely conscious of the scandal and shame of our broken Christian fellowship; but we can very easily push the thought to the background of our minds. We become absorbed in our own sphere. The community where we are, the traditions in which we have been born, are sufficient to engross our effective interest and thought, and the wider fellowship of those who love the Lord Jesus becomes almost an academic concept. But now tremendous events have changed our mood, or ought to have changed it, if we can read the signs of the times. Some of us have been caught up by the storm and flung out of our accustomed circle. For some here the land of home is in tyrants' hands, and the Church of their fathers is existing in a land which is made strange and alien by conquerors. And though we in this country have been spared the stern experiences of exile, something at least of the same kind has happened to us if we have the insight to understand what God is doing to us, for we, too, have in a sense been uprooted from the familiar soil in which we grew up. We confront a strange and dangerous world, and we begin to see that many things which we relied upon will have to be altered; that our fundamental presuppositions themselves will have to be re-thought. Through the thunders of battle God is calling the Church to move forward to a new campaign. What are we learning, or what is more important, what is God teaching? One obvious answer is, as I have indicated, that we are learning the need for unity, that we are members in fact one of another, and if one member suffers, all the members suffer with it."

Service Of Thanksgiving In St. Paul's Cathedral

"All Sorts And Conditions Of Men" Join In A Thanksgiving Service

Impression by Maurice Whitlow

The large congregation that gathered in the centre of London on Thursday afternoon for the Centenary Festival Thanksgiving Service was one which represented every class of society, and every branch of the Evangelical Church. Men and women came in to the cathedral straight from their busy day in the midst of commercial undertakings, not waiting to refresh themselves after the work of the day, but eager to join with their fellow Christians from so many other lands, in giving thanks for a movement which had for one hundred years striven to bring into a living fellowship the followers of Jesus Christ, working for the spread of united effort for the evangelising of the world, and the drawing more closely together in the bonds of prayer those who were separated from each other by the difficulties of tongues and national frontiers.

Such gatherings as these call for much thought and prayerful planning, since it is essential that they shall represent the central aims of the Alliance, and enable those who are not acquainted with its work to grasp the thought which lies behind its endeavours, and leads to its successful international service. A close study of the Order of Service was sufficient to convince even the casual attender at St. Paul's Cathedral that here was a movement which was missionary in purpose, spiritual in character, confident in outlook and certain of its source of power and its Divine authority.

The singing of the hymns, all of which were well-known evangelical tunes, and were chosen with wise discrimination, brought the congregation together in readiness for the Thanksgiving Prayers and Intercessions. "Ye servants of God, your Master proclaim" and Wesley's "O for a thousand tongues to sing My great Redeemer's Praise" were joined in with a heartiness that is not, alas, too often heard in Cathedral Services. And the summons to those present, brought there after long years of bloody warfare, to turn to yet greater conflict in the hymn "Soldiers of Christ, arise," reminded them that the one hundred years of history which lay behind the Alliance were but the prelude to yet greater opportunities to be grasped in the immediate future.

Then, too, the selection of the Lessons, and the choice of those who read them (Rev. Chalmers Lyon and Mr. H. Martyn Gooch), was significant and suitable. Every verse of the ninety-sixth Psalm is surely one with its call to the Church Militant in face of its problems to-day, with the secret of strength and power shown in Paul's Ephesus letter, chosen for the second lesson.

That the Sermon should be delivered by the present Bishop of Liverpool was particularly fitting on the occasion of the Thanksgiving Service, for it was in Liverpool, in 1846, that the first group of enthusiasts met and decided upon the formation of a World Alliance, a decision which showed faith and vision at a time when sectarian differences among the keenest evangelical bodies often prevented co-operation against the common enemy.

Taking as his text the Pauline message of Thanksgiving to the Philippians and their Fellowship in the Gospel, the Bishop referred to that eventful gathering, and spoke of the rapid spread of the Alliance during its first decade. To him the explanation of that early acceptance of what was to many a revolutionary idea could be found in the wide recognition of the belief that the Gospel was a Message of which no one need be ashamed, since it was a message of Power as well as one of Salvation. It gave to the Christian Church not only a Programme to carry through, but also showed where the strength and power to carry it through could be obtained. The World Week of Prayer, which they had heard of as being such an inspiration to Christians of many Churches in other lands, and was, to some extent an inspiration to the Evangelical Churches at home, was an example of the way in which the Alliance was bringing its message to the hearts of individuals everywhere. He hoped that the spirit which was evident in so many other countries might be deepened in this country even more than it had as yet been.

Though the Fellowship of the Spirit was a great thing, and one for which they must all give thanks to Almighty God, yet there still remained a greater Fellowship ahead, a Fellowship of Faith which had yet to be achieved. He did not wish to infer that the Fellowship of the Spirit was one which would bring disloyalty to one's own Church. But there were essential details upon which the Lord's will was clear that we should have a bond of Fellowship in a common faith.

It was here that the World's Evangelical

Alliance might well look forward to a greater spread of the unity of the spirit in the bond of faith during its second century of service, wherein we might see greater things than ever before.

A memorable service drew to a close with the singing of "Praise my Soul the King of Heaven, To His feet thy tribute bring, Ransomed, healed, restored, forgiven, Who like thee His praise should sing," followed by the petition—

"Remember, O Lord, what Thou has wrought in us, and not what we deserve, and as Thou hast called us to Thy service, so make us worthy of our calling, through Jesus Christ our Lord, Amen."

And so the great congregation passed quietly, thoughtfully and assuredly, thankfully, out into the thronged city streets, to carry the message they had learned to love so devotedly to friends and neighbours, across many stormy seas and through difficult and perplexing days, to the far places of the troubled world.

Centenary Sermon by The Bishop of Liverpool

The Rt. Rev. Clifford A. Martin, D.D.

"I thank my God . . . for your fellowship in the Gospel from the first day until now."—*Philippians 1, 3 and 5.*

The World's Evangelical Alliance came into being a hundred years ago.

In August, 1846, a Conference was held in London at which over 800 delegates were present. They came from all parts of the British Isles; and also from Germany, France, Switzerland, the United States and Canada. No less than 52 bodies of Christians were represented at this gathering. In preparation for such a Conference a preliminary series of meetings took place in the previous year in Liverpool.

Christian people of Merseyside have frequently been in the van with those who champion the cause of unity in Christian witness. The Evangelical members of the Church of England, led by such men as Bishops Ryle and Chavasse, have taken their full share in such enterprises.

It is not without cause, therefore, that the people of Liverpool think of themselves as closely linked with the formation of this great alliance. Neither is it without reason that the present occupant of the See of Liverpool has been given the privilege of preaching the sermon on this historic occasion.

In this Mother Church, dedicated to the Apostle whose words I have taken as the text, we are gathered together from many Nations and representative of many Church bodies to give thanks to God for our Fellowship in the gospel from the first day until now. An amazing and almost immediate success attended the formation of this Alliance. This fact cannot be denied by its severest critics.

Once formed in London, the Alliance quickly took root in Canada the same year, in France, Germany, the United States of America and Sweden the following year. Three years later, India had joined the Fellowship, and Turkey followed before the first decade had passed.

This rapid expansion is more significant than a similar expansion would be to-day. A century ago means of communication were, from our point of view, primitive and slow. Equally surprising was the way in which the Alliance won the loyalty and support of Evangelicals drawn beyond and across the existing denominational limits. These limits had much more the nature of boundaries and obstacles than is the case to-day. To what then can such success be ascribed?

It would seem to me that the ideals and ideas for which this Alliance has stood were just those ideals and ideas which were in the minds of Evangelical Christians the world over at the time when our story begins. We believe, moreover, that they were in the minds of these people precisely because the Holy Spirit had planted them there. The formation of the World's Evangelical Alliance was then the human response to a movement of the Spirit of God among our Evangelical forefathers of a century ago. The fellowship which was then experienced and expressed was in a very real sense a Fellowship of the Spirit. It was not man-made, it was God-given.

During the past hundred years this Fellowship of the Spirit has expressed itself in three main ways.

First. In being unashamed of the Gospel of Christ which is the power of God unto Salvation to every one that believeth. We need to remind ourselves that it was this faith which drew our forefathers together and enabled them to step over the denominational barriers which might have divided them. They saw then as we ought to see to-day that the message which will answer men's questions in a perplexed world is the good news of what God has wrought in Jesus Christ. Salvation which means wholeness is offered to all men. This is the Victory which overcometh the world, says St. John, "Even our Faith."

You have only to read the Centenary Volume of the Alliance entitled "Goodly Fellowship" to have ample evidence that it is the theme

which the Alliance has set out to proclaim throughout the world.

Secondly. The Fellowship has been expressed in United Intercessions. All through my ministry I have been privileged to have some share in the united gatherings for Prayer held under the auspices of the Alliance at the beginning of each New Year. United Prayer Meetings held in the provinces have varied in the degree to which they have been needed in gathering Christian people together. In other parts of the world the evidence is that these annual gatherings for prayer are even more greatly looked forward to. Dr. Chen Ching Yi has said, "Well do I remember in my boyhood days in North China that we always looked forward to the first week of the New Year when all the Christian people gathered together for Corporate Intercession and prayer among the different Churches. Even to this day in many parts of China that week is regarded as a leading event in the life of the Christian Church of my country."

It is worthy of note that the Week of Prayer may be organised in this country with vision. For example, we may take those which have been held in this Cathedral in recent years. In 1943 the Archbishop of Thyatira was present and led the company in prayer. Other representatives of many nations have attended and offered prayer in their own languages.

Thirdly. This Fellowship of the Spirit has been seen in active service for the welfare of mankind. The Alliance has supported every effort towards social righteousness founded on the faith of Christ and in obedience to His will.

Christianity is both programme and secret. It is little use trying to carry out the programme without the secret. Failure is the assured outcome of such folly. It is incumbent on all who know the secret of the Gospel of Christ to show that Christian living is not cloistered piety but an active crusade to apply the truths of the Gospel to every department of life. To quote again from the Centenary Volume, "The Alliance has a battle with injustice and cruelty everywhere."

In these and other ways the Fellowship of the Spirit has been expressed. That Fellowship is something which exists. St. Paul tells the Ephesian Churches to maintain the unity of the Spirit. The Alliance has stood for a recognition of this Spirit which unites people who love our Lord Jesus Christ in sincerity and truth. There is a unity which has not yet been achieved—that is a unity of the Faith. It is our Lord's will that His Church should have a greater degree of unity than has been achieved so far. To this end there is no short cut, and it is idle to minimise the differences which have to be faced. Only as we recognise the sins and folly of our division and seek that through penitence and faith they may be forgiven can we hope for this greater and more abiding unity.

It is sometimes assumed that those who rejoice in the Fellowship of the Spirit with Churches of other denominations are lacking in loyalty to their own Church. This false assumption needs to be refuted, because it is utterly false. We are never likely to reach into that state of unity which is in the mind and will of God by casting lightly aside the truths for which our forefathers have stood and sometimes died.

The Universal Church of Christ will need the contributions which can be brought by its several members. We shall bring that contribution in the most effective way only as we ourselves are loyal to the Church to which we belong.

I have spoken most of the story of what has been accomplished during the past century. The needs which existed a hundred years ago are with us yet. A gathering such as this is indicative of a persistent desire to experience and express that unity of Spirit for which we have thanked God. Such a willingness is all that God needs to fulfil in us the good purpose of His perfect will as the World's Evangelical Alliance enters upon its second Centenary.

The Public Meeting Of Delegates

FRIDAY, 25th OCTOBER, 1946

The closing meeting of the Centenary Celebration took place in St. Peter's Church, Vere Street, London, W. (by kind permission of the Rector, the Rev. H. Earnshaw Smith), and at which brief addresses were given by some of the delegates attending the Commemoration.

The Rev. W. F. P. Chadwick occupied the chair. The meeting opened with prayer, offered in English by the Rev. Chalmers Lyon, and in French by Pastor Christol; the Lord's Prayer followed in the language of the countries represented by those present.

The Chairman said they had met together to praise God for the past hundred years of faithful witness. He warmly welcomed the delegates who had come to join in their Centenary Celebrations from other lands. They regretted very much that it had not been possible for delegates to attend from Germany; their absence was due to the difficulty in obtaining the necessary visas. They would have been glad to have had the German delegates with them, and to have sent them back with messages of encouragement to their fellow Christians in

Germany. Mr. Chadwick went on to point out that they had been told from many sources that peace was indivisible; that economic security was indivisible. "We are here to-night to testify to the fact that life in the Body of Christ is indivisible. We are all one in Christ Jesus," declared the Chairman. It had ever been true of the Christian Church from the beginning to think in terms of the whole wide world. Wherever the Gospel had come with renewed power and force, man's vision had been extended until it had become worldwide in its scope. They who had thus met together under the impulse of God's Spirit realised that they could not limit their interests, and their comradeships, to anything less than that which included the whole wide world.

Pastor Christol

Pastor Christol, of France, was the first speaker. He said that France and England were near neighbours, but there was one barrier that divided them—one was a Roman Catholic country, and the other a Protestant country. It made a great difference when two peoples did not believe in Jesus Christ in the same way, when they did not speak the same religious language. There were only 1,000,000 Protestants in France out of a population of 40,000,000, of which about 7,000,000 were Roman Catholics; the rest called themselves Free Thinkers. "We are looking to our neighbour, to England, which possesses the greatest treasure of all—the Word of God—to help Protestants in France to give the Gospel to our people," said the Pastor, in closing.

Rev. Egil Brekke

Rev. Egil Brekke moved his hearers by the thrilling story he told of the stand taken by the Church in Norway against the Nazi philosophy of life. He said that they had a Lutheran State Church to which over ninety-six per cent. of the people belonged. There were other denominations also working in Norway. In 1942 all the Bishops, and practically all the clergy, saw it to be a duty of conscience to lay down their offices, and to refuse to accept their salaries from the State, because they felt it to be impossible to show loyalty to the Nazi authorities. Their congregations supported them in the attitude which they took up, and the other denominations joined them. The teachers also refused to teach the Nazi ideology in the Schools. This strong Christian front astonished and embarrassed the Germans; and they tried to organise a new Church; bishops and clergy, with no theological training, were appointed; but the loyal clergy refused to obey these new bishops, and the Nazi clergy did not succeed in winning the confidence of the people. It was natural that the Nazi authorities should regard the Church as their most dangerous enemy. One of the results was that many of the clergy were sent to concentration camps. Pastor Brekke said that he himself was in a concentration camp at Grini for over a year; and his eldest son spent three and a half years in a concentration camp, and in prison, and it was a miracle that he was living to-day. The Pastor spoke of the Christian unity which was manifested during those dark days, and in which they rejoiced. And God Himself was with them in their adversity, and sustained them. Mr. Brekke then read the following message from Bishop Berggrav:—

"Holy Scripture and worldwide fellowship in prayer did, as a matter of fact, unite Evangelical Christians even during centuries when they themselves were not aware of that fact.

"Manifestations of this Christian fellowship only late and hesitatingly appear, mainly inspired and born by the revival in the early years of foreign missions.

"Christians in Norway got their awakening to the mission-call more than a hundred years ago, in the eighteen-twenties. Ever and more in an increasing way the dynamic force of the foreign mission-call has become a vital nerve in our inside church life, as well as in our *de facto* intercourse with Evangelical sister churches. But mission work always inspires prayer and also prayer fellowship with Christian brethren even far away. When, many years ago, the appeal came from the World Evangelical Alliance to the yearly common prayer week, many Christians in Norway felt it was a response, an assurance. Certainly there are many of God's children in many countries, and we are united with them in prayer to the One Father and God.

"An old proverb in Norway says that the free Constitution and the Bible are the two diamonds of the people. You may add, that prayer is the breath of our soul. And in all those three jewels Norway felt itself, during the war, deeply in unity with our brethren in Great Britain. We are happy to take this opportunity to thank you for all your prayers and your help and goodwill in every request. With such a past there must be a future!

"Certainly only the Holy Spirit is the Creator of every true Christian fellowship. Our own arrangements may serve only like channels for His purpose—if they are clean and straight. Let us then take every opportunity now to open such channels, all over the world. May also your Centenary by God's blessing again be a manifestation of evangelical fellowship—strong and effective because we ourselves are only humble men on our knees before Him to whom belongs the glory and the power and the future, now and for ever and ever.

"Faithfully your co-servant in Christ,

"E. Berggrav.

"Bishop's House, Oslo,
"October 17th, 1940."

Dr. Wantula

The address of Dr. WANTULA, of Poland, was listened to with deepest interest. He spoke of Protestantism in his country to-day facing a real disaster. Though Poland was really a Roman Catholic country, there was a time in the sixteenth century when the principles of the Reformation were accepted by the majority of the Polish nobilitas; it was the most beautiful period in its history, and known even to-day as "The Golden Age," an age when all fields of human activity flourished. Before the war, said Dr. Wantula, there were about 1,000,000 Protestants in Poland; to-day that number had been reduced to 200,000. Now Roman Catholics formed ninety-seven per cent. of the population. Many Protestant churches had been destroyed, and their people scattered all over the country. Charitable institutions, such as the Evangelical hospital, the home for aged people, the orphanage, the nursery for children, which was the pride of Polish Evangelical Christians, the theological college, the two famous secondary schools, and the home for deaconesses—all these buildings to-day were just heaps of rubble. Happily the policy of the present State in Poland was not unfavourable to the Protestants; it was based on the principle of religious freedom and equality of rights. In spite of great sacrifices made by Polish Protestants during the war, in spite of their deep patriotism, they still had to fight for their recognition by a community which was unfriendly. The World's Evangelical Alliance, long before the war, maintained cordial relations with Polish Protestantism, and was sincerely interested in its life and work. They were grateful, too, for the help which had been given to them by Evangelical Christians in America, in Sweden, Switzerland and Denmark. Although but a small group, Polish Protestants were fighting a good fight, preaching the pure Gospel of the grace of God, testifying to the inspiration of the Scriptures, and ready to suffer, if need be, for the sake of their faith.

Rev. B. Thomson

REV. B. THOMSON spoke for Denmark, and he described the situation in his country during the German occupation. God had been most gracious to them during the war, he said; they praised His Name for the freedom that they had had to worship, and to preach the Gospel. The work of the Boys' Life Brigade and the Girls' Life Brigade, and the Scouts, was allowed to go on, though the members were not allowed to wear their uniforms, but the work went on, and the numbers grew. That was true, not only of the Baptist Church, which he represented, said the speaker, but also of the other Churches. They had to change the times of some of their meetings, because the Germans insisted on them being indoors, sometimes at seven o'clock in the evening. At the beginning of the war they prayed for a revival, and they got one, but it was a national revival, not a spiritual revival. Mr. Thomson asked for prayer that in Denmark there might come a real revival of spiritual life, especially among their young people.

Pastor Guido Comba

PASTOR GUIDO COMBA gave an eloquent address in excellent English on the work of the Protestants in Italy. Italy, he said, had had the sad privilege of being a battlefield from one end of the land to the other; but the spirit that prevailed there to-day looked toward the future. "If you had seen Italy a year ago," said the Pastor, "you would not know it now. The roads are in good condition, and thousands of new bridges have been rebuilt. This is a time of great opportunity, because it is a time of reconstruction, and that is specially true of spiritual work." Protestants were, indeed, a little flock in Italy, there being only 100,000 out of a population of 50,000,000. But it was a comfort to realise that in the history of mankind numbers did not count very much. "We are trying to give to our country Christian leadership, even though we are but small in numbers," said the speaker. Protestants laid stress on the importance, not of belonging to the Church, but of trusting in Christ as Saviour and Lord. Those who proclaimed such a message had to be prepared to endure suffering. There were millions in Italy who had never had the opportunity of hearing the pure Gospel of Christ preached. What they had to do was to fight the spirit of intolerance which prevailed in the Roman Catholic Church. The Pastor said that one of the means provided in these days for reaching the hearts of the Italian people with the Gospel was the wireless; they were able to broadcast religious services. Also their young men of the Waldensian, and other Protestant Churches, sold Evangelical newspapers in the streets of Rome. Italians were, by nature, fairly tolerant, and many of them were willing to accept gospels. Only the Spirit of God could prepare the way, and empower the messenger of the Gospel, as he sought to reach the hearts of the people.

Pastor Emil Hoyois

PASTOR HOYOIS (Belgium), in a few graphic sentences, managed to convey to his listeners a good deal of the atmosphere of that trying time during which the Germans were in the occupation of his country, Belgium. He also gave figures, stating that Protestants numbered about 50,000 out of a population of 8,000,000. But their activities, and their moral influence, far outweighed their numbers. In the reconstruction of a country after such a war, it was the moral and spiritual things that were of real importance. Roman Catholics were realising that to-day, and a great appeal was being

made by them to-day to their young people for real consecration. In every Roman Catholic Church in Antwerp recently missions were held in order to concentrate the thoughts of their young people on the Person of Jesus Christ. Great hopes were rising within the hearts of Evangelicals in Belgium in regard to the testimony of Jesus Christ. Many of their men who had been in prisoner-of-war camps in Germany had returned with a new faith and a new vision. The pastor related a story concerning the late King Albert, who one day was talking with his secretary about religion; and the secretary said: "Does the King know that I am a Protestant?" "Yes," replied the King. "I knew it," and he added, "When one seeks a man one often finds a Protestant." "We Protestants want to be worthy of that great appreciation of our great King Albert," said the pastor, and pleaded that those in Britain, where the Word of God was known and loved, would come to the help of their brethren in Belgium, that they might be faithful.

Pastor Vancura

Pastor Vancura, of Czechoslovakia, said in his opening words, that there had been some talk of an iron curtain isolating his country from the Western world. "Permit me to say that I have never been any such iron curtain," said the pastor. But there were two iron curtains which did exist. One was the iron curtain dividing the Protestant denominations in Czechoslovakia. They were isolated from one another, and had nothing in common, although they confessed and preached the same Gospel. Yet there was a tradition of unity in the history of that land; and that tradition was, perhaps, the main reason why there was a tendency, a reaching out, towards that ideal of unity. There had even been a movement towards the amalgamation of the Protestant denominations, but all those efforts, so far, had failed. It was just there where the Alliance might come to their help, with its ideals of mutual understanding and co-operation. There was another iron curtain which they were facing in Czechoslovakia. Many of their people had lost their spiritual connection with Christianity, and had not even an elementary knowledge of the Gospel. That almost impenetrable partition between the Church and the nation was, indeed, like an iron curtain. What they wanted in Czechoslovakia was that the ideals for which the Alliance stood might become a driving force.

Pastor E. Huppenbauer

The last delegate to speak came from Switzerland—Pastor Huppenbauer. He expressed his appreciation of the Christian fellowship that he had enjoyed here in Britain, and he hoped that this, his first visit, would not be his last. During the war, Switzerland was like an island in the midst of an ocean of distress. The fact that they were spared the horrors of war laid upon them a great responsibility to help those in need, and he was pleased to say that in Switzerland there was a very great willingness to help. It was of the Lord's goodness that they had been spared, and, surely, that fact should lead them to repentance.

The General Secretary

Closing words were spoken by Mr. H. Martyn Gooch (General Secretary). They were words which proved to be helpful to all, and not least to the delegates themselves. He also expressed regret, as had the Chairman, at the absence of delegates from Germany; and he expressed the hope that the time was not far distant when they would be able to carry into Germany, without let or hindrance, the Gospel of Jesus Christ. By the goodness of God, the World's Evangelical Alliance during the past hundred years had been enabled to play an important part in bringing the Alliance into the world position which it occupied to-day—an Alliance of Christians who were prepared to fight for those things which they held dear. And, turning to the delegates, Mr. Gooch said: "We could not have done what we have done apart from your help. And as we enter upon a second century, we shall be thinking of you in the countries you represent, and desiring to help you in every way we can; and we shall rely on your friendship and fellowship to help us to achieve what we hope to achieve in coming days. We shall think of you as you return to your homes, and we shall seek to encourage you with our prayers and practical help."

Mr. Gooch pointed out that twelve countries had been represented by delegates at the Centenary Celebrations, and twenty-one including messages. Among countries not represented were the Baltic States, where Christians had had to leave their homes, and were living at the present time under circumstances which could only produce their tears, and the tears of their fellow Christians.

It had been said that revival must begin at the Church of God, said Mr. Gooch. When it came, it would be a movement of God. One thing was essential in these days, and that was that, as Christians, they should speak with one voice, seeing and hearing only the voice of the Man, Christ Jesus.

Before the pronouncement of the Benediction, all present joined in singing "God be with you 'till we meet again."

World's Evangelical Alliance

Some Centenary Messages

FROM ANGOLA, PORTUGUESE WEST AFRICA.

September 12th, 1946.

The World's Evangelical Alliance has for a century stood for Religious Liberty, and has rendered outstanding service in this regard.

The publication of relevant facts for the general public and the presentation of information to those entrusted with the work of Government are factors not to be lightly esteemed.

We are grateful for the sustained witness of the past, and confidently anticipate even larger contributions to the Cause of Evangelical Christianity throughout the world in future days.

JOHN T. TUCKER.

Dondi Bela Vista, Angola.

FROM AUSTRIA.

September 17th, 1946.

Dear Mr. Gooch,—

As a member of the Evangelical Alliance in Austria, we greet the day of the 100 year festival. God's blessing and further inspiration. Because we are certain that the Evangelical Alliance is doing a special spiritual work among the people, in the spiritual homelessness, showing them a home, through the Word of God.

On the 20th of October the Evangelical Alliance in Vienna will hold a great popular 100 years' festival, to which the Evangelical Free Churches and the Chaplains from the Allied Nations will be invited to attend.

In Jesus Christ's Love and Service, I remain,

Your Brother in Christ,

ARNOLD KOESTER.

Vienna.

FROM THE BAPTIST MISSIONARY SOCIETY.

October 23rd, 1946.

Dear Mr. Gooch,—

The Baptist Missionary Society rejoices in the Centenary of the World's Evangelical Alliance, and joins in the world-wide thanksgiving for one hundred years of evangelical witness and of determined championship of freedom. We commend the Alliance to the grace and love of the Holy Spirit, believing as we do that the second century on which it is embarking will prove to be an even greater opportunity for its characteristic message, with perhaps a more tragic background than in the years that followed 1846.

As one evangelical organisation to another, each with a world responsibility, we bid you Godspeed.

Yours very sincerely,

J. B. MIDDLEBROOK,
Home Secretary.

93-95, Gloucester Place, London, W.1.

FROM THE BAPTIST WORLD ALLIANCE.

October 20th, 1946.

Dear Mr. Gooch,—

May I, in the name of my own communion throughout the world, express the best interest of Baptists everywhere in your Centennial celebrations?

They give thanks to God for the outstanding services of the World's Evangelical Alliance during the past hundred years to the cause of the Evangelical faith and of religious liberty, and join you in fervent prayer that the grace of God may be richly manifest in all its future activities.

Yours fraternally,

J. H. ROTHWOOD.
President, Baptist World Alliance.
4, Southampton Row, London, W.C.1.

FROM NORWAY.

MESSAGE FROM BISHOP BERGGRAV.

Holy Scripture and worldwide fellowship in prayer, as a matter of fact, did unite Evangelical Christians even during centuries when they themselves were not aware of this fact.

Manifestations of this Christian fellowship only lately and hesitatingly appeared, mainly inspired and born by the revival in the early years of foreign missions.

Christians in Norway got their awakening to the mission-call more than a hundred years ago, in 1820. Now, and more in an increasing way, the dynamic force of the foreign mission-call has become a vital nerve in our inside Church life as well as our de facto intercourse with Evangelical Sister Churches. But mission work always inspires Prayer and also Prayer Fellowship with Christian brethren even "far away." When, many years ago, the appeal came from the World's Evangelical Alliance to the yearly Universal Week of Prayer, many Christians in Norway felt it was a response, an assurance. Certainly there are many of God's children in many countries, and we are united with them in prayer to the One Father and God.

An old proverb in Norway says that the true Constitution and the Bible are the two diamonds of the people. You may add, that prayer is the breath of our soul. And in all these three jewels, Norway felt itself, during the war, deeply in unity with our brethren in Great Britain. We are happy to take also this opportunity to thank you for all your prayers and your help and goodwill in every respect. With such a past, there must be a future!

Certainly—only the Holy Spirit is the Creator of every true Christian fellowship. Our own arrangements may serve only like channels for this

purpose—if they are clear and straight. Let us first take every opportunity now to spell such dismissals, all over the world. May also your Centenary by God's Blessing again be a manifestation of evangelical fellowship—strong and effective—because we, ourselves, are only humble men on our knees before Him to whom belongs the glory and the power and the future, now and for ever and ever.

Faithfully your co-servant in Christ,
H. Bredesen.

Oslo, Norway.

FROM DR. MARC BOEGNER, PRESIDENT, PROTESTANT FEDERATION OF FRANCE.
October 17th, 1946.

Dear Mr. Gooch,—

I should have been specially pleased to be able to take part in the Centenary Celebrations of the Evangelical Alliance, and to bring to that great and beautiful enterprise a testimony of thankfulness from the French Protestant Churches. As I am leaving to-day for Sweden and Denmark, I am prevented to go to London, and knowing that my friend M. Daniel Couve is, on his side, prevented to go from Switzerland, where he is now, I cannot but accept that the French Protestantism should be represented at the commemorative ceremonies by Pastor Frank Christol.

I was still a very young boy when I attended for the first time the prayer meetings organised in the parishes of France, under the auspices of the Evangelical Alliance. Later on I have read the accounts of many of its congresses, held in already remote days, and I have admired that effort followed with such generous tenacity, and such a deep evangelical faith to unite in the same bundle of prayers and action the Evangelical Churches of the whole world. I am pleased to greet to-day, in the name of the Churches of France, the fruitful labour accomplished by the World's Evangelical Alliance during the first centenary of its existence, and I pray the Lord God that He may help the Alliance in the coming days to accomplish with an increasing fidelity its special call amongst our Evangelical Christianity.

Please be, dear Mr. Gooch, my interpreter before all those who will participate at your side in the solemn commemoration, of my regrets and of my feelings of affection and gratitude.

Please believe me, yours sincerely devoted,
Marc Boegner.

Paris.

FROM FRANCE (2).

Message of Greetings from the Committee of the French Branch of the Evangelical Alliance, to the Committee of the Centenary Celebration of the World's Evangelical Alliance in London.

We here, in France, praise the Lord for the World's Evangelical Alliance.

Praise be for those who, a century ago, in all the Reformed Churches, have opened their hearts and minds to the whisper of the Spirit and to a great Revival, and for those in Scotland, in Switzerland and in France, who were compelled to separate themselves from others—in order to be more faithful to their call—but who were amongst the first willing to be found and founding an Alliance truly Evangelical.

We give thanks for all those assemblies in which Christians from all over the world have met, called by the Alliance. They have opened with increasing thankfulness to God all the benedictions received, as well as the services rendered by the Alliance, from its origin to the common faith of all Christians to the cause of religious freedom and the help rendered to the oppressed.

In this way, this fellowship between Christians was to render possible other meetings between the delegates of all the different Churches and of all our missionary fields—and we feel specially thankful for that.

We praise the Lord for the Universal Week of Prayer, founded by the Alliance in 1867, which has, year by year, assembled around the Throne of Grace Christians of all nations and those countries ministered by missionaries.

We praise the Lord for the faithful observance of the first week of January by native Christians, especially by those of Tahiti and the French Pacific Islands, who each year open the year by a week of prayers and offerings.

It is with thankfulness and with hearts full of hope and faith that, at the outset of a period of wars, of griefs and terrors, partaken with all the peoples on earth, we celebrate the Centenary of our Alliance, and accept the promises given to those who pray faithfully in the name of our Heavenly Lord and Redeemer.

We especially unite, in such great event, with the Committee of the Centenary's Celebrations in London, and with our brethren in Great Britain.

We are your fellow-companions in the service of our Lord Jesus Christ.

(Signed) Andrée Bisson,
Secretary.

(Signed) Daniel Couve,
Chairman of the Committee of the French Branch, Evangelical Alliance.

FROM THE PRIMATE OF CANADA.
September 23rd, 1946.

Dear Mr. Gooch,—

I regret that it is not possible for the Canadian Church to have an official delegate present at the celebrations, but I take this opportunity of sending to the Alliance my good wishes and the assurance of my realisation of the blessing your work has been to us in Canada. May grace be with you all as you meet in thanksgiving in the Royal Albert Hall, October 20th to 27th.

Thank you for sending me a copy of your Centenary volume, "Goodly Fellowship." I shall read this with interest.

Sincerely yours,
Derwyn Trent.
Toronto.

Office of the Primate, Toronto 1, Canada.

FROM MEXICO.
October 9th, 1946.

Dear Mr. Gooch,—

Many thanks for your letter of July 29th, and for your sending of a copy "Goodly Fellowship." I find this book very illuminating.

It has not been possible for us to send a representative to your Centenary Celebration, but to

the amount of expenses involved in the trip. We hope that on this occasion you will receive a very special blessing, and that you will find an encouragement to undertake greater tasks for His sake.

Sincerely yours,
C. Bass-Casarsso.
Manager.

FROM THE COMMITTEE OF THE BLANKENBURGER-CONFERENCE (GERMANY).

In the name of the "Blankenburger Conference," the oldest and greatest Alliance Conference in Germany, and in the faith that the second century will fulfil a still greater task than the first one, hearty congratulations.

F. H. Otto Melle (Bishop).

FROM THE ARCHBISHOP OF FINLAND.

1. Telegram (read at the Royal Albert Hall Festival):—

"The Church of Finland send hearty congratulations and sincere wishes of God's abundant blessing to the Centenary of World's Evangelical Alliance, the true pioneer of Christian Fellowship on the unshakeable ground of Biblical revelation.—Lehtonen."

2. Letter from Archbishop Lehtonen:—

Dear Mr. Gooch,—

It was really a disappointment for me not to have the privilege of meeting you while I was in London in May. My prayers will be with you on the Centenary Festival of your Society. I am sorry that I will not be able to be with you then. I have authorised my son, the Rev. Samuel Lehtonen, to be the official representative of the Church of Finland and myself on this great occasion.

I remember so vividly with gratitude your friendly visit to our home in 1927.

I am, dear Mr. Gooch,

Yours very sincerely,
(Signed) Aleksi Lehtonen.

Archbishop's Residence, Turku-Abo, Finland.

FROM GERMANY.

Message to the Centenary of the World's Evangelical Alliance in London:—

Dear Brethren and Friends,—

With many and hearty thanks we received your greetings for our Centenary Conference of the Evangelical Alliance in Berlin. It was a privilege to us to read your message to the large assembly of almost 3,000 people at the last meeting of our Conference. The listeners were deeply impressed and touched by your sympathetic words. The message was published on the front page in one of our leading and best Christian weekly papers, *Die Kirche*. It will also be reprinted in some of the other religious papers in our country, so that millions of Evangelical Christians in Germany can read your important message.

It was very kind to remind us of the fellowship which existed between Christians in Germany and England even before the Evangelical Alliance was founded. We remember as well with sincere gratitude what your Christian leaders have done not only for our country, but also in the service of Jesus Christ all over the world. We think of men like John Knox, John Wesley, John Bunyan and also of Charles H. Spurgeon, William Booth, F. B. Meyer. In the same way as you we are convinced of the urgent need for the world to-day which is a combined witness to the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures, and a strong call to the saving power of the Gospel of Jesus Christ.

Our unity will be strengthened by the fact that we have the same Word of God as you, and that our faith in Jesus Christ flows from the same source as yours. Jesus Christ is the only authority for all Christians who are combined in the wonderful fellowship which is represented in the World's Evangelical Alliance.

Another important fact for cultivating our brotherhood is the common prayer. Even during the war we experienced the extraordinary blessings of the Universal Week of Prayer. Above all barriers of race and nation we felt the "Communion of Saints"; we saw the reality of Paul's statement in Gal. 3, 28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," and we knew that after the war the first opportunity would be taken, showing again that even this dreadful war couldn't separate us from the love of God and from the fellowship of our brethren in your and other countries. Your message was the very proof of it, and therefore we appreciate it so highly.

We believe with you that the World's Evangelical Alliance is not afraid to proclaim the Gospel of salvation through faith in the Atoning Sacrifice of Christ for Sin, and to strive for the unity in witness of all Christians on this firm foundation as the surest hope for world peace and goodwill.

May God bless the Centenary in your metropolis where a hundred years ago this wonderful movement began, which brought so many unsearchable riches to the world. And may, with this centenary, begin a new revival for your and our country and for all the nations in order to save men for our Saviour Jesus Christ.

Greetings to all of you who are gathered in the Centenary, and to all in Great Britain who love the Lord Jesus Christ in sincerity and truth.

On behalf of the Committee of the World's Evangelical Alliance in Berlin.

Ernst Scholz.

Berlin-Schöneberg, October 8th, 1946.

FROM GREECE.

Cablegram and letter from the Moderator, Greek Evangelical Church:—

Elt, Christendom, Westcent, London.

Greek Evangelical Church grateful for Alliance's hundred years of valiant service. Sends wishes for still greater blessings.—Hadjiantoniou. Athens, Greece.

August 20th, 1946.

Dear Mr. Gooch,—

On this the 100th Birthday of the World's Evangelical Alliance, I wish to send you a word of greetings. The Church to which I belong and which has been the object of so much favour on the part of the W.E.A. in the past, will meet next month in its first Synod after the liberation of our country, and then it will have, I hope, the opportunity of expressing in a more formal

vey the feelings of us all. But I don't want to let this day past without telling you how grateful we Greek Evangelicals are for what the Alliance has done for the Protestant faith on the Continent, and more particularly in our own little country. Our debt is very great, and it gives me a special pleasure in telling you how grateful we are.

I don't know whether our Church will find it possible to send a representative to the International Celebrations, but in spirit we shall be with you. We are praying that God may strengthen and guide you in the strenuous task of preparing the special meetings, that His presence may be manifestly in your midst in that festive period, and that this hundredth milestone may become the beginning of still greater things for His glory.

Thank you very much for sending me the "Goodly Fellowship," the reading of which I enjoyed immensely. Kindly remember me to Dr. Ewing.

Later in the week I shall send you my report for the period of the first six months of the special evangelistic work I have been doing under the auspices of the W.E.A.

My wife is joining with me in sending you our kindest regards.

Yours very sincerely,
G. A. Hadjiantoniou.

Athens, Greece.

FROM ICELAND.
October 17th, 1946.

Dear Mr. Gooch,—

I am sorry I have not answered before your welcome letter of July 29th. But July 27th I was leaving Iceland for a long journey in the Scandinavian countries, and coming home a few days ago there were about 50 letters waiting for me.

Allow me to congratulate the World's Evangelical Alliance for having accomplished for so many years an excellent work. There has never been so great need as now to remember and work for Christian Brotherhood.—St. John 17, 20-21, Psalms 46: "May the Lord of Hosts be with you." "The risen Lord your refuge."

Yours in His love.
(Signed) S. A. Gislason.

Reyjavik.

FROM ITALY.
September 23rd, 1946.

Dear Mr. Gooch,—

By this letter I confirm the arrival in London of Pastor Guido Combe, our Treasurer Secretary, as a Delegate of the Waldensian Church to the celebration of the Centenary of the World's Evangelical Alliance.

As president of the Federal Council of the Evangelical Churches in Italy, I am forwarding to all the Directions of the Evangelical Churches in Italy and to our Evangelical Press a communication stating that from October 20th to the 27th they organise special meetings of Thanksgiving, Prayers, Holy Communion Services, singly and jointly (where it is possible), so that in those days we may feel united with you all.

May this celebration be accompanied by the presence of Him of whom it is said: "He shall not fail nor be discouraged, till He have set the justice in the earth" (Isaiah XLII, 4), and by the power of God's Spirit, in order that a great blessing for all the Evangelical Churches of the world may follow, and that in the midst of so many conflicts existing in the world the believers in Him who is the sole and Common Lord may feel "of one heart and of one soul" (Acts IV, 4).

Vincenzo Sommani,
Moderator of the Waldensian Church.
Torre Pellice.

FROM MELBOURNE, AUSTRALIA.
October 18th, 1946.

Dear Mr. Gooch,—

The Melbourne Sunday Christian Observance Council desires to share in the Centenary Celebration and rejoicing of the World's Evangelical Alliance, and wishes you all to accept the hearty Christian greetings of the members of the Council.

Whilst the spiritual link which binds together the Christian Church in Great Britain and the Commonwealth of Australia may not, in point of numbers, be one of the strongest in the chain of universal fellowship and service, it is, none the less, loyal to our Oneness in our Lord and Saviour Jesus Christ, and is an active partner in all that the Alliance represents.

We rejoice and thank God for your witness throughout the years, and assure you of our loyalty and deep affection. Hebrews 13, 20, 21.

Yours very sincerely,
W. Gordon Strago.
Honorary Organising Secretary.
Melbourne, Australia.

FROM DR. JOHN R. MOTT.
August 19th, 1946.

Dear Mr. Gooch,—

Your important letter of July 30th regarding the celebration of the Centenary of the World's Evangelical Alliance has overtaken me at my summer house in Canada. I am deeply grateful for your generous kindness in sending me a copy of your Centenary volume, "Goodly Fellowship," which I shall read with most responsive interest. My sixty years of travel throughout the world in the service of ecumenical movements has afforded me an opportunity to observe the wide, the profound and the highly-multiplying influences of the Alliance. Never was it more needed than it will be in the coming fateful period.

With kindest regards.

Faithfully yours,
(Signed) John R. Mott.

International Missionary Council,
156, Fifth Avenue, New York 10, N.Y.

FROM POLAND.
October 20th, 1946.
Christendom Westcent London.

Polish Evangelical Alliance sends greetings and wishes of abundant blessings for Centenary Celebrations. We regret our representative cannot be present, but we are one with you in prayers and aims. *Unum Corpus Sumus in Christo.*—Ezechiel Jezakow.

FROM PORTUGAL.

October, 1946.

Dear Brethren in Christ Jesus,—

Portuguese Evangelicals are happy to join with you in celebrating the first Centenary of the World's Evangelical Alliance.

Already for scores of years they have built in the habit of regarding your respected and esteemed institution as a bulwark of religious liberty as against reaction, a lighthouse of Bible truth giving warning of the quicksands of unbelief, a haven of unity and Christian love amid the turmoil provoked by sectarian disputes.

We are indebted to it for some of the most outstanding instances of bold action, beginning with the visit paid by its leaders to King Carlos de Bragança when persecution was threatening hard in Portugal, while, at its more recent effort, there was the petition for reprieve of a celebrated convict who was converted in jail.

It may be said that the Alliance came into being just when the evangelization of this country was being commenced, that it almost coincided with the severe persecution of Dr. Kalley and his spiritual offspring in the Island of Madeira.

Thus, having been born, so to speak, at the same time as the World's Evangelical Alliance, we Portuguese Evangelicals, desire to partake of its strong, well-poised spirit, and for this we seek the sympathetic fellowship of the Church Universal through the long-established channel of blessing the Alliance has proved itself to be.

The Portuguese are England's oldest allies, and England was the cradle of the Alliance in Great Britain, one of the world's leading missionary nations. Thus it is as your Portuguese allies and as your Christian brethren we wish you infinite blessing right on till the end of the present dispensation and the return in glory of our Lord.

(Signed) EDUARDO HENRIQUES MOREIRA.
Chairman of the Portuguese Evangelical Alliance.
Lisbon.

FROM THE FREE CHURCH OF SCOTLAND.

September 20th, 1946.

The Public Questions Committee of the Free Church of Scotland note that the World's Evangelical Alliance is to celebrate its Centenary in October, and wish to congratulate the Alliance on this auspicious occasion. It may be recalled that prominent Free Church leaders took part in the Conference on August 19th, 1846, when it was decided to form a confederation on the basis of great Evangelical principles, and, as their successors, we feel thankful to God for all the work the Alliance has done in providing a common ground for Christian co-operation in the cause of human freedom and religious liberty, in organising the Universal Week of Prayer, and in emphasising the value of Christian fellowship. In congratulating the Alliance on its past achievements, we pray that the Lord will abundantly bless its efforts in the future in continuing the Evangelical tradition.

EWAN MACRURY,
Convener of Committee.

Edinburgh.

FROM SOUTH AFRICA.

September 9th, 1946.

As President of the Christian Council of South Africa (which is a body comprising most of the Reformed Communions and Missionary Societies at work in South Africa) I have much pleasure in sending a greeting to the World's Evangelical Alliance on this auspicious occasion in its history.

The annual arrangements for a Week of Prayer in January, through which great numbers of Christians are made acquainted with the work of the Alliance, are not easily carried out in a country in which the early weeks of January are the time when most institutions are closed and families are away from home on summer holidays, but I know that many follow the course in their private prayers or in their congregational life, and I am told that many native ministers translate the notes into their own languages. We owe a debt to the *South African Outlook*, a quite admirable monthly issued from Lovedale Missionary Institution, which prints the Syllabus yearly in its columns.

Thus I voice the sentiments of many when I record our appreciation of this Call to Prayer which the Alliance yearly issues. An organization which thus regularly summons us to Prayer is one for which indeed to be grateful.

JOHN R. DARGAVEL,
Archbishop of Cape Town.
Bishopscourt, Claremont, C.P., South Africa.

FROM SPAIN.

October 15th, 1946.

Beloved brethren in the faith of our Lord Jesus Christ: Very great is our joy and very profound our gratefulness in being able to join with you at the time when you are celebrating the Centenary of the Alliance.

The Spanish Evangelical Christian brethren owe so much to the World's Evangelical Alliance, and our relations with it are so intimate, that we cannot remain strange to that commemoration.

We feel very sorry that circumstances have prevented us from sending to you a personal representation, but it does neither lessen in the least our pleasure nor diminish our feelings of Christian love towards all and every one of the brethren who militate in the files of the World's Evangelical Alliance.

While you are celebrating there your festivity, we here in Madrid are united in spirit with you, celebrating also a commemoration act in a very modest way though not less sincere. We send from here our greetings and best love, to those who are joined together with you on that occasion, and ask you to pray for us, so that the Word of God may circulate and be glorified here as it is there amongst you.

We remain yours ever sincerely in the love of Christ.

C. ARROYO GARCIA, FERNANDO CABRERA.
JOHN FLETCHER.

FROM THE STUDENT CHRISTIAN MOVEMENT OF GREAT BRITAIN AND IRELAND.

14th October, 1946.

Dear Mr. Gooch,

It is with regret that I write to say I am unable to accept your kind invitation to visit

part in the Service of Thanksgiving on October 24th. I am very grateful to you for including me in your list of invitations, and I should like, on my own behalf and on behalf of the Student Christian Movement, to send you our greetings for the occasion.

Yours very sincerely,
ALEX R. BOOTH, *General Secretary.*

Annandale, North End Road,
Golders Green, London, N.W.11.

FROM THE SWEDISH BRANCH OF THE EVANGELICAL ALLIANCE.

October 11th, 1948.

Dear Fathers and Brethren,

Thankfully acknowledging your cordial invitation to send a representative of the Swedish Branch of the Evangelical Alliance, permit me first of all to say that we do deplore that circumstances hinder us sending such a messenger to your great Centenary celebrations. Following your suggestion to send a letter, we hereby wish to convey to you some expressions of what we feel and think with reference to the Centenary Thanksgiving.

The Swedish Branch wishes through me to send you most cordial and respectful greetings on this remarkable Centenary of yours. We wish to thank you for brotherly unity which we have found has characterised the message of the Evangelical Alliance in bygone years. Especially do we thank God for the renewing and reviving influence created by the Universal Week of Prayer. In many instances the Prayer Week was used by God as a means to awaken and win people to the Kingdom of God. The promise given to those that agree on earth to ask the Father in heaven has proved to be true by many glorious experiences of the grace of God.

We are thankful also for the continuous watchfulness of the Evangelical Alliance as to religious liberty and help to persecuted Christians. Rather early in the history of the Evangelical Alliance a delegation was sent to Spain in order to appeal to the Queen for release of suffering galley-slaves. We are proud that one of the members of that delegation was a Swede, Baron Hans Henrik von Essen, who had but recently become a Christian, converted through the warm personal testimony by his gamekeeper serving at his real estate at hunting parties. I myself remember very well how von Essen himself told the story of the journey and commission to Spain. We are glad that the same watchfulness still is evident in the Evangelical Alliance.

On behalf of the Swedish Branch of the Evangelical Alliance I greet you in the name of Jesus Christ our Saviour. May we all through the grace of God be able to promote the cause of Christ and His Kingdom in wholehearted devotion and obedience to His great commandment according to I John iii. 23: "This is His commandment that we should believe on the name of His Son, Jesus Christ, and love one another, as He gave us commandment." May the power of the Holy Spirit rest upon the Evangelical Alliance during days yet to be, and make the new roads of a new century lead to new and abundantly rich blessings. "Unum Corpus Sumus in Christo."

Sincerely yours in Christ,
OSCAR BERNADOTTE,
Chairman of the Swedish Branch of the Evangelical Alliance.

Stockholm.

FROM SYDNEY, AUSTRALIA.

24th October, 1948.

Dear Mr. Gooch,—

I thought you would like to know that we were remembering your special Centenary gatherings in England this week and yesterday, 23rd October, we arranged for a meeting in the Chapter House, St. Andrew's Cathedral, when we had a very representative gathering. We were glad to have fellowship with you in connection with the World's Evangelical Alliance in this way.

The Archbishop was to be present to give the address, but unfortunately he was suddenly taken to hospital for an operation. I am happy to say the operation is now over and he appears to be getting on well, but will be sometime before he is able to take up his duties.

We had a very good meeting and followed the service as outlined in the leaflet you sent me. We were glad to be in spirit with you this week in the great work of the Alliance. Would you please give our fraternal greetings to the members of the Council in England.

I received my copy of the EVANGELICAL CHRISTENDOM and we are now preparing in Sydney for the Universal Week of Prayer in January.

I was wondering if some copies of *Goodly Fellowship* could be sent to us, say, half a dozen, which I think I could sell here. I will be responsible for forwarding the money to you.

With all good wishes,
Yours in Christ's service,
R. B. ROBINSON.

Diocesan Church House, George Street,
Sydney.

Matters of Moment

In which all Readers are asked to Co-operate

"Covenanted" Gifts

The "Covenant" method of giving an annual subscription to the World's Evangelical Alliance is important and valuable. Every £ promised annually for seven years becomes £1.16.6 if the subscriber is paying the full rate of income tax. Then, if your annual subscription to the W.E.A. is £1 or over; if you are ready to enter into a covenant to continue your subscription for seven years; and if you pay Income Tax at the full rate of 9/- on a sufficient part of your income (earned or unearned), your subscription can be nearly doubled. The law of the land allows the Income Tax authorities to refund to the Alliance the same amount as you subscribe each year.

Why should that be so? The simple answer is that it is a general principle that income received for charitable purposes shall not be taxed. So send your £1 to the Alliance and the tax authorities make to them a refund of the other 15/6. Then your subscription of £1 brings £1.16.6 to the W.E.A., £10 brings £18.3.4 and so on.

Some of the friends of the Alliance are already helping in this way. If you are prepared to consider it will you please apply to the General Secretary for more detailed information and for the trouble-free form that you can sign to secure for the Alliance the benefits of the scheme?

Membership

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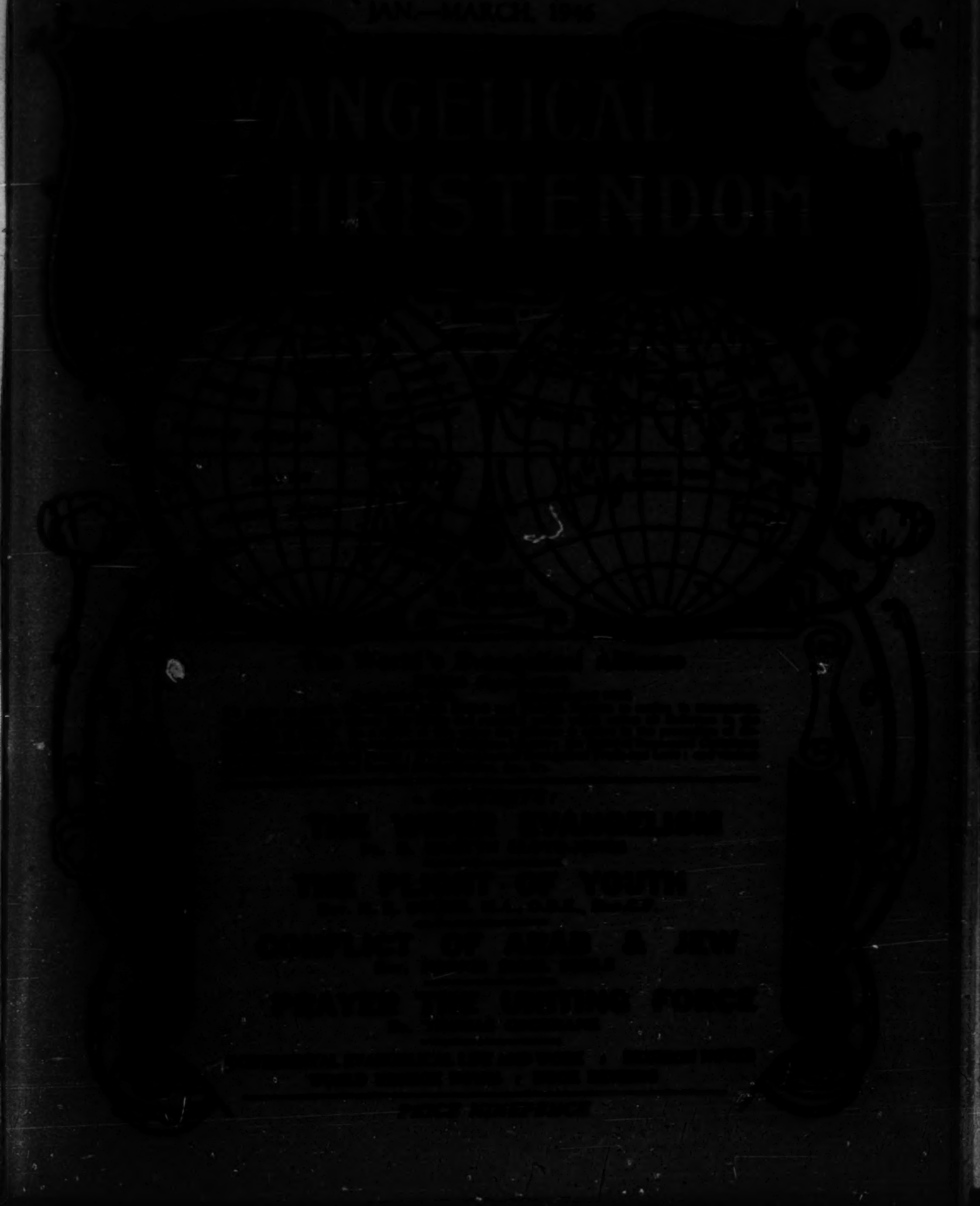

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100 YEARS—100 ACHIEVEMENTS

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APRIL—JUNE, 1946

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WORLD'S EVANGELICAL ALLIANCE

1846—1946

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THE ROYAL ALBERT HALL FESTIVAL OF THANKSGIVING

SIX PAGES
46-47

JULY—SEPTEMBER, 1946

EVANGELICAL CHRISTENDOM

THE WORLD'S EVANGELICAL ALLIANCE

Unum Corpus Sumus In Christo.

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Why You Should Help the Alliance

The World's Evangelical Alliance is approaching its Centenary. In addition to its sustained witness to the true unity of the one Church which is the "Body of Christ," the Alliance is actively engaged in the unselfish task of seeking to help those who bear the Christian name in this and other countries, and who cannot help themselves. The name of the World's Evangelical Alliance is well known in connection with the Universal Week of Prayer, which it has organised for nearly a century, and which is now observed on a united basis in every part of the civilised world. The international work of the Alliance, however, is widespread and represents responsibilities which could not be undertaken by any one Church; and in matters which concern religious liberty, often associated with the preaching of the Gospel of Christ, the Alliance is one organisation to which Protestant Churches and Christians alike naturally turn for counsel and practical help.

The World's Evangelical Alliance has organised channels of help, as and where possible, for minority Churches in European and other countries. At this time the needs of refugees and others is being and will be kept to the front—Poles, Greeks, Spaniards, Armenians, Czechs, Jews, and others. Europe is in transition. The situation is one calling for practical response, even by sacrifice, with gifts in token of sympathy with those suffering from persecution, and, too often, cruel treatment. It may not be easy for Christian people at home to realise the difficulties and trials of the Protestant Churches and Christians abroad. Their distress, as well as their earnest appeals, are often focused upon the Alliance House in London.

Will you, then, help the Alliance to help those who cannot help themselves? The General Secretary of the Alliance will be glad to hear from all able to assist the work either by gift or in other ways. Communications should be addressed to: The General Secretary, World's Evangelical Alliance, 30, Bedford Place, Russell Square, London, W.C.1 (Telephone: Museum 9019).

Union Congress
rejoices in Christ

Edmund Burke declared that the Price of Liberty is

ETERNAL VIGILANCE

That has been the conviction, for a Hundred years, of the World's

EVANGELICAL ALLIANCE

It has expressed itself—
In a vigilant concern for the Nation's recognition of God, in war and peace.

In a vigilant concern for the moral and spiritual freedom of all peoples, great and small.

In a vigilant concern for the maintenance of evangelical faith and practice.

The price must still be paid. Will YOU help to continue this policy of eternal vigilance by a gift to the Thanksgiving Centenary Fund?

Cheques and Postal Orders made payable to the World's Evangelical Alliance Centenary Fund should be sent to the Appeal Secretary, World's Evangelical Alliance, 30, Bedford Place, Russell Square, London, W.C.1. Special literature supplied free on application.

WORLD'S EVANGELICAL ALLIANCE

30, BEDFORD PLACE, RUSSELL SQUARE, LONDON, W.C.1

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Telephone: Museum 0012. Telegrams: "Christendom, Westcent, London."

UNIVERSAL WEEK OF PRAYER

OCTOBER—DECEMBER, 1946

SEE PAGE 2 of COVER & pp. 89-91

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

Unum Corpus Summus in Christo.

WORLD'S EVANGELICAL ALLIANCE

1846—1946

CENTENARY

PRICE NINEPENCE

CENTRAL HALL—WESTMINSTER

TUESDAY, JANUARY 7th, at 7 p.m.

(Doors open 6.15 p.m.)

CENTENARY OF THE

UNIVERSAL WEEK OF PRAYER

1847—1947

A FESTIVAL OF PRAISE

CHOIR OF 500 VOICES

Vocalist . . . . . ELSIE SUDDABY

Conductor . . . . . ALLAN BROWN, F.R.C.O.
(Conductor, Westminster Choral Society)

Organist . . . . . R. ARNOLD GREIR, F.R.C.O.
(Organist, Royal Choral Society)

Chairman : **REV. SIDNEY M. BERRY, M.A., D.D.**

The following will also take part :—

REV. CANON M. A. C. WARREN, M.A., D.D. **REV. WALTER J. NOBLE**
REV. T. W. ISHERWOOD, M.A. **REV. P. W. EVANS, M.A., D.D.**
MR. H. MARTYN GOOCH, M.B.E.

ADMISSION FREE BY TICKET
NUMBERED RESERVED SEATS—1/-

SECURE TICKETS AT ONCE
(EARLY APPLICATION SHOULD BE MADE)

As all Tickets represent Seats which might remain unoccupied if the Tickets were not used, they are issued on the understanding THAT THE USE OF EACH TICKET CAN BE ENSURED.

APPLICATIONS FOR TICKETS should be made to the Box Office, Central Hall, Westminster, or to the World's Evangelical Alliance, 30, Bedford Place, London, W.C.1.

LONDON CONTINUATION MEETINGS

have been arranged as follows:—

WEDNESDAY, JANUARY 8th, at 12 noon
In the Council Chamber,
BAPTIST CHURCH HOUSE,
4 Southampton Row, W.C.1
Chairman : **Rev. M. E. AUBREY, C.H.**
Speaker : **Rev. W. COPLAND SIMMONS, M.A.**

THURSDAY, JANUARY, 9th, at 12 noon
In the Committee Room,
CHURCH MISSIONARY SOCIETY,
6 Salisbury Square, Fleet Street, E.C.4.
Chairman : **Rt. Rev. Bishop MANN, D.D.**
Speaker : **Rev. F. CHALMERS ROGERS, M.A.**

FRIDAY, JANUARY 10th, at 12 noon
In Livingstone Hall,
LONDON MISSIONARY SOCIETY,
42 Broadway, Westminster, S.W.1
Chairman : **Rev. H. R. GOUGH, O.B.E., M.A.**
Speaker : **Rev. H. R. WILLIAMSON, M.A., D.Litt.**

THE CALL TO EVANGELISM

THE URGENT NEED of the World to-day is combined witness to the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures and a strong call to the saving power of the Gospel of Jesus Christ. The World's Evangelical Alliance proclaims this Gospel of Salvation through faith in the Atoning Sacrifice of Christ for Sin and strives for the unity in witness of all Christians on **this firm foundation** as the surest hope for world peace and goodwill.

HAVE YOU CONTRIBUTED TO THE

CENTENARY THANKSGIVING FUND

IF NOT, WILL YOU NOW?

EVANGELICAL RECONSTRUCTION AND ADVANCE—PARTICULARLY EUROPE AND THE NEAR EAST, including relief to necessitous and oppressed Protestant Christians and Jews	£25,000
INTER-VISITATION, Continental and foreign	£5,000
LITERATURE for Europe and in various languages	£10,000
EVANGELISM: At Home and Overseas	£10,000
EXTENSION OF THE ALLIANCE PROGRAMME and post-war responsibilities, National and International	£20,000
NEW HEADQUARTERS: A Central Rallying Point for all Evangelicals	£30,000

Cheques and Postal Orders, made payable to the World's Evangelical Alliance Centenary Fund, should be sent to the Appeal Secretary. Special literature supplied free on application. Please write to-day.

REMINDER:—CENTRAL HALL, WESTMINSTER

A FESTIVAL OF PRAISE

CHOIR OF 500 VOICES

Soloist: ELSIE SUDDABY

7th JANUARY, 1947 7.0 p.m.

DOORS OPEN 6.15 p.m. WRITE FOR TICKETS TO-DAY

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30 BEDFORD PLACE, LONDON, W.C.1

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